A

DIALOGUE

BETWEEN

Timothy and Titus

ABOUT THE

Articles, and ſome of the Canons

OF THE

Church of England.

WHEREIN

Super-Conformity is Cenſured, and Moderation Recommended.

With a Serious Perſwaſive to all the Inferiour Clergy of that Church.

By one that heartily wiſheth UNION amongſt Proteſtants.

Non recipit mendatium veritas; nec patitur religio impietatem. D Hillar.
Non temerè dico, ſed ut affectus ſum, ac ut ſentio, non arbitror Sacerdotes multos eſſe, qui ſalvi fiant: ſed multò plures qui pereant. Chryſ. Hom. 3. in Act Apoſt.
Neque enim aliorum ſalutem ſedulò unquam curabit, qui ſuam negligit. Calvin.

Which may be thus Engliſhed.

Religion not the leaſt Impiety
Allows, much leſs of damn'd Hypocriſie.
I ſpeak not raſhly, ---'tis my ſerious thought,
More Prieſts are loſt, than to Salvation brought:
His little care of Souls is plainly ſhown,
Who takes no care at all to ſave his own.

LONDON,

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About the Articles, and ſome of the Canons of the

Church of England.

Titus.

REverend *Tim*, well met: I have thought long for a little ſerious diſcourſe with thee; and now opportunity favours me: Come, here's a convenient Arbour, let's ſit down and enjoy one another one quarter of an hour.

Tim. Enjoy one another! prithee, I can't enjoy my ſelf.

Tit. Bleſs me! What doſt mean?

Tim. I mean I can't, I won't talk.

Tit I confeſs you have ſome ill ſymptoms upon you; are you not well, Sir?——

Tim. No, not ſo well as I would be.

Tit. Why, who, or what would you be?

Tim. I would be a Biſhop, Dean, Archdeacon, or a fat Paſtor at leaſt.——

Tit. I commend thee *Tim*; as mad as thou art, I ſee thou wilt wiſh no harm to thy ſelf. And though I never reckoned thy Stars ſo lucky, as to exalt thee to a Biſhoprick or Deanary, yet were it not that thy thread-bare Caſſock and ſuperannuated Beaver ſuit it not, I ſhould have thought a luſty Parſonage, or plentifully endowed Vicaridge had been thy lot long ere this.

Tim. No in truth, no ſuch plumbs will fall in my diſh.

Tit. Where lies thy misfortune?

Tim. In my Conformity, which is too ſcanty; yet I know not any *punctilio* required, wherein I have fail'd.

Tit. Fail'd! no, thou art ſo perfectly innocent in this matter, that if thou wilt call me before the Biſhop, I will witneſs for thee.

Tim. Witneſs! what will you witneſs?

Tit. That which, if any thing, will do you a kindneſs, and help you to your deſired preferment.

Tim. What's that?

Tit. In ſhort, I can teſtifie (*verbo Sacerdotis,*) that thou art ſo far from being defective, that thou art *redundant*, out-doeſt the Act for Conformity it ſelf in Practice, and many of the Thirty Nine Articles in Doctrine.

Tim. Good Mr. *Titus*, you make my heart leap within me; I ſhould begin to be proud of my ſelf, if you would but explain your meaning.——

Tit. Nay, not too proud *Tim.* neither; for you are not the only man doth this, there are many, too many ſuch Conformiſts, beſides you.

Tim. Good ſtill; *The more the merrier.*

Tit. True, but the *fewer the better cheer.*

Tim. Well, but your meaning: You ſay, I (and ſome others) out-do the very Act of Conformity in Practice, and many of the Thirty Nine Articles in Doctrine,—— Your meaning now?

Tit. That is, in plain *Engliſh*, you uſe thoſe Ceremonies which the Act for Uniformity enjoyns not; and Preach ſuch Doctrines as the Articles of our Church (the ſtanding Rule next the Scriptures for our preaching) allow not. This do you, and many more of our Brethren in the Church.

Tim. 'Tis eaſily ſaid, but how do you prove it?

Tit. The thing proves it ſelf, only by having recourſe to the Act, and to the Articles, and comparing what you do and ſay with theſe touchſtones. But before we meddle with proof, let me ask thee a queſtion or two *Tim*, and prithee anſwer me ſeriouſly, come, here's no body hears but thee and I.—— *Firſt*, didſt thou ever peruſe the Act of Uniformity? *Tim.* Never in all my life: what need I? I know my duty without reading the Act. *Tit.* Huge well no doubt;—Next, did you ever, for you never yet were poſſeſſed of a Benefice, though you often poſſeſs the Pulpit for half an hour, or ſo); did you, I ſay, ever ſeriouſly read and conſider the Articles of our Church? *Tim.* No, neither. *Tit.* But you have ſubſcribed them, have you not? *Tim.* Yes. *Tit.* And not read them?

Tim. No. *Tit.* A hopeful youth; I wiſh you were ſingle: ſubſcribe you know not what! and this makes you preach you know not what; riſe a note beyond *Ela*, and to out-do all your ſober brethren, preach down the Doctrines of the Church you ought to maintain, and deſtroy with your tongue what you have ſubſcribed to preſerve with your hand. This makes our enemies on both ſides laugh in their ſleeves, to ſee ſo many profound Drs. ſome for ignorance ſake, & ſome for intereſt ſake rend in pieces our very foundations, preach and write contrary to each other, as if the only conteſt were, not who ſhall be the honeſteſt and moſt conſcientious, but the greateſt Church-man: For go to this Congregation, and there Dr. *Socinus* preaches; to that, & there the Reverend *Arminius* holds forth; to a third, and there the much admired *Calvin* is reading a *Geneva* Lecture; yet all of the Church of *England*, and all ſubſcribers to her Articles.—— This is fine indeed, don't you think ſo?

Tim. I ſhall think nothing till you come to prove ſomething.

Tit. Well remembred: Firſt then I am to prove, that you (and many more of your Crew) uſe ſome Ceremonies which the Act of Uniformity doth not enjoyn, and conſequently do more than you need, or ſhall have thanks for from our Law-makers.

Tim. Ay that, prove that. *Tit.* Thus then *Tim*; That Act requires the uſe of no more Ceremonies than are contained and preſcribed in the Book of Common Prayer; if therefore you uſe any Ceremonies not contained and preſcribed in the Book of Common-Prayer, you uſe more than the Act requires——

The Act for Uniform. Caroli 2d. 14.

Tim. What are thoſe Ceremonies contained and preſcribed in the Liturgy or Common-Prayer-Book? *Tit.* The Surplice, the Croſs in Baptiſm, and kneeling at the Sacrament of the Lords Supper.—— *Tim.* Goodman Ninny, and do I uſe any more than theſe? *Tit.* Yes, Goodman Confidence, and more beſides you too.

Tim. Which be they? *Tit.* What think you of bowing at the name of Jeſus, and bowing to or towards the Altar? Are not theſe as much, and as great Ceremonies as either of the former? *Tim.* Granted, and as innocent too.

Tit. That's not the caſe, but are they enjoyned? For if ſaying this or that is an innocent Ceremony, will juſtifie the making and uſe of it, we may quickly have as many as the Church of *Rome* her ſelf; and then what's become of our Reformation; for all her Ceremonies are innocent, her ſelf being Judge?—— But where, I ſay again, are theſe required? *Tim.* In the Liturgy, are they not?

Tit. Not in that which my Church-Wardens bought for me; and they tell me, they are ſure they bought the neweſt Edition. *Tim.* I'le proteſt you ve ſtunded me; I'le conſider of it. *Tit* Conſider it! be aſhamed of it; for you tranſgreſs the Law as much in adding to, as in taking from what is contained and preſcribed in the Book of Common-Prayer: For the Act eſtabliſheth that, and no other; the Ceremonies therein contained, and no more. For your fuller ſatisfaction read the words of the Act in this point; they are theſe, —*And be it further enacted by the Authority aforeſaid, that no form or order of Common-Prayers, adminiſtration of Sacraments, Rites or Ceremonies* (mark that) *ſhall be openly uſed in any Church, Chappel, or other publick place of, or in any Colledge or Hall in either of the Univerſities*, &c. *other than what is preſcribed and appointed to be uſed in and by the ſaid Book*, (note that alſo) And leſt once mentioning of this ſhould not be ſufficient, you have afterwards (when the ſaid Book, with the Prayers, Rites and Ceremonies preſcribed and appointed by it, is named) theſe words (and no other) again repeated.— What think you now *Tim*?

Tim. I think bowing towards the Altar, and bowing at the name of Jeſus are works of ſupererogation, and not at all meritorious; for the Act ſeems not only not to enjoyn them, but to forbid them, in as much as they are no where contained in the ſaid Book. *Tit.* Thus you give offence, and become a ſcandal to weak Brethren where you need not, nay in things you ought not. *Tim.* I ſee it, and hope I

ſhall avoid it for the future, and ſhall endeavour, my brethren of the Clergy about me may do the ſame. *Tit.* I wiſh they may. But there is that which is far worſe than all this. *Tim.* What ſhould that be, brother *Titus*?

Tit. Thank you Sir, for that friendly title; I wiſh we of the Clergy were all true brethren in heart and deed; that we might all ſpeak and do the ſame things, as our Rule requires: I am pleaſed, I ſay, with this expreſſion of amity, and 'twill make me the more free in my talk with you, as well as ſerious. *Tim.* The more free the more grateful; for you have gained upon me by your plain dealing and ſtrong arguments. Go on brother, with what you were about to ſay was worſe than the addition of thoſe Ceremonies. *Tit.* 'Tis this, brother, That many of our publick Preachers, ſome ignorantly, ſome (I fear) deſignedly, oppoſe and preach down the very Articles of our Church, which they have ſubſcribed, and which we all are bound to maintain and keep cloſe to, which hath been matter of great grief to me to conſider. *Tim.* But ſurely there are none do this. *Tit.* As ſure as you are there, too many; and, if I miſtake not, you for one, and that too oft.—— *Tim.* I am not conſcious to my ſelf I do, or ever did. *Tit.* I confeſs I have ſo much charity as to think ſo, and that your ſin is a ſin of ignorance, becauſe you ſaid but now, you never read the Articles. Though I muſt tell you, *Tim*, 'tis vincible ignorance; for that you have not read them, is your own fault.—— *Tim.* No I profeſs, they are ſo ſcarce to be got, that I know not where to have them; and I withal ſo ſhort of money, that I know not how to purchaſe them. *Tit.* To remove this obſtacle, and cure your ignorance in ſome meaſure, here they are: I hope you can read as well as preach.——

Tim. Yes, yes, I am not ſo ignorant neither; pray let me ſee them.

Tit. Hold, not without Conditions. *Tim.* What are they?

Tit. Nay, reaſonable enough: Firſt, that you will ſtay ſo long here as to read them over deliberately; and Secondly, admit of a ſhort debate, as we paſs along, upon ſome of them; and then tell me, whether I do any wrong to you and many others, in ſaying, that your Doctrines and theirs do not admirably well agree with them: For I meddle only with thoſe that have ſubſcribed, yet do not keep to them. *Tim.* All this is highly reaſonable, and I readily yeild to it. *Tit.* Begin then, and read carefully, not haſtily.——

Article 1.

Tim. There is but one living and true God, everlaſting, without body, parts, or paſſions; of infinite power, wiſdom and goodneſs, the maker and preſerver of all things both viſible and inviſible. And in unity of this Godhead there be three perſons, of one ſubſtance, power and eternity, the Father, the Son and the holy Ghoſt.

Tit. Hold now, what think you of this Article? *Tim.* Mighty well, ſound and good, and no body ſurely but believe and approve it, both in part and in whole.

Tit. I am afraid not; how elſe come you (and many others) to diſcourſe ſometimes againſt, and deride what is contained in it? I don't mean the being of a God; for tho' ſome in their works (and with *David*'s fool in their hearts) ſay there is no God; yet I know you dare not do it in words. But that which is next door by, they dare and do ſay.

Tim. What's that? *Tit.* That there is no Providence.

Tim. Admit it, wherein doth that croſs this Article, that hath not a word of Providence in it? I don't ſee but a man may think ſo, and yet ſafely ſubſcribe this Article.

Tit. Right, 'tis what I expected, and doubtleſs there are many of your judgment; but what if I prove a Divine Providence governing the world, and all that there is; and after that, prove too, that this firſt Article of our Church plainly aſſerts it?

Tim. Then I ſhall ſay, I never underſtood it. *Tit* A worthy ſatisfaction for your groſs, wilful ignorance, and the great miſchief you have thereby done to the Chriſtian Religion, and the Church of God eſtabliſhed amongſt us. Tell me, what think you of thoſe words of our Saviour, *Not a Sparrow falls to the ground without your father, and the hairs of your head are all numbered?* Mat. 18. 29, 30. I think this bids fair to prove a protecting, preſerving, diſpoſing providence, and that not only as to the great changes and revolutions in Kingdoms and Nations, but even as to ſmaller matters, ſuch as relate to you, and me, and every man; nay, to the very beaſts and birds. And he that ſhall ſeriouſly conſider the workings of God now in the world, and even in that ſpot of it which we inhabit; and think how the wiſe and profound Polititians of *Rome* are baffled in their enterpriſes, and detected in their helliſh Plots and Counſels, even beyond their expectation or belief, muſt either put out the eye of his Reaſon, or elſe he muſt needs ſee and adore a ſpecial hand of Providence acting for us to admiration—What prevented the further deſigned miſchief from taking place, when *London* was put in flames, if pro-

 vidence

vidence did not? How came the late (as well as former) Popiſh Plot againſt King, the Kingdom, our Religion and Lives, to light, but by providence? In a word *Tim*, think, & then ſay, what was the ſafeguard of our preſent gracious Sovereign in many battles, when divers fell on his right hand and left, in ſundry purſuits, and in foreign Countries, and what reſtored him to his Rights, Crowns and people without the leaſt oppoſition, and with an univerſal conſent, and unheard-of acclamations of joy, but wonderful providence? Certainly there was as great a Concatenation of providences in his preſervation and return, as in the fall and riſe of *Joſeph* (God give his Majeſty an heart to remember and improve it!) or in *Job*'s, *David*'s caſe, or any recorded in holy Writ I cannot therefore diſapprove the ingenuous return of a Scholar coming for Orders, and being asked by his Poſer, how he proved a providence, anſwered (it being quickly after the Kings Reſtauration), *redeunte Carolo*. And certainly wanted we other inſtances that's ſufficient and high enough alone. *Tim.* This is ſomething, but not enough

Tit. Enough ſurely to any but an *Epicurean*. *Tim.* An *Epicurean*, what's that? Call me no hard names, if you do, you'll move my Choler. *Tit.* I ſhall be ſorry for that, but if I ſhould, I'le endeavour to make you amends, by laying it again.

Tim. Tell me then, why do you call me *Epicurean*? *Tit.* Becauſe I take you to be one of *Epicurus* his Scholars. *Tim. Epicurus!* who's he? Slid! this is inſufferable, *Epicurus*, and *Epicurean!* — Farewel Sir, I'le have no more of this.

Tit. Patience man a little, and hear who this *Epicurus* was; He was a certain ancient Gentleman, Tutor to Mr. *Hobbs*, whom, I ſuppoſe you well knew.———

Tim. You have abated my heata little, by naming that perſon, worthy Mr. *Hobbs*, profound, non-ſuch Mr. *Hobbs*. *Tit.* I knew how to nick you; I know you are well acquainted with his works. *Tim.* Huge well; I have read them all, and delight to read them. *Tit.* More than to read the old doting Fathers, the crabbed Schoolmen, or any modern Divine, not to ſay the Scriptures themſelves?———

Tim. I think he that reads *Hobbs*, reads all that is to be read, can be read, or is worth the reading. But what is all this to *Epicuran*? *Tit.* You miſtake *Tim*, 'tis *Epicurean*; and the ſhort is this Mr. *Hobbs* denies a providence, he learned it of *Epicurus*; you deny a providence, being taught ſo of Mr. *Hobbs*; and ſo you are either an *Epicurean* or an *Hobbiſt*, which you pleaſe *Tim*; Though I ſtiled you after the firſt, as being the more ancient, and ſo I thought the more honourable.——— *Tim.* Well, if this be all you mean by *Epicurean*, I ſhall own it for Mr. *Hobbs* his ſake, and am of his opinion, and ſhall be, notwithſtanding what you have urged——— *Tit.* I am ſorry for it; but if what I have inferred from the words of Chriſt prevail not, what think you of the opinion of a grave Divine and good Chriſtian? *Tim.* I don't know, who is it? *Tit.* One that no doubt underſtood the Articles of our Church very well; hear what he ſaith, and you will judge who I mean———

Herb. on Provid.

O ſacred Providence, who from end to end,
Strongly and ſweetly moveſt! ſhall I write,
And not of thee, through whom my fingers bend
To hold my Quill? ſhall they not do thee right?
Of all the Creatures— *Tim.* Hold, here's enough, 'tis *Herbert*, but little to my conviction. *Tit.* I was afraid ſo; but will you be determin'd by a whole Church?

Tim. Now you come cloſe, could you but find a whole Church owning this.

Tit. I think 'tis no hard matter. *Tim.* What Church, and where I pray?

Tit. The Church of *England*, and in this very Article you have now read, and that in theſe words,——*There is but one living and true God,*——*Maker and Preſerver of all things.* Now how will you grant God to be the Preſerver of all things to this very moment, and not allow of Providence?—And to aſſure you this is her meaning, the prayers of our Church are anſwerable to her faith, *v. Coll.* for the 8*th* Sunday after *Trin. Whoſe never failing Providence*, &c. *Tim.* Preſerver! I profeſs 'tis ſo, *Preſerver* and *never failling Providence!* I never minded it before. This has ſomewhat in it to your purpoſe more than I have noted. *Tit.* Something in't! for ſhame *Tim*, knock under: what, ſubſcribe ſuch an Article as this, and to the uſe of ſuch a prayer as this, and yet deny Providence? Muſt God preſerve the world, and yet not be at the leaſt concerned in any thing done in the world? O non-ſenſe! ſtupidity! the very *Heathens* ſpoke more like Divines and Chriſtians than you, and the reſt of your Atheiſtical gang. Hear what one of them ſaith (and he none of the beſt neither), *Seneca* I mean, who calleth God, the *Keeper and Governour of the whole world; a mind, a ſpirit, the Lord and Artificer* (or Creator of all the world), *he to whom every name agreeth. Will you call him fate? You will not be out; for he it is on whom all things depend. Will you call him Providence? You wil*

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say right; for by his counsel the world is provided, and taken care for, that it remains steady, and performeth its operations——Thus he. And *Du-plessis*, Lord of *Morney*, in his Book of the truness of Christian Religion, *chap.* 13. sheweth, that Providence is abundantly owned by *Plato*, *Plotinus*, *Hierocles*, *Aristotle*, *Cicero* and others. And in short, none but some of the most sensual and brutish *Epicureans*, ever so much as called this in question.——— Cuſtodem Reteremq; universi animum & spiritum, mundani hujus operis Dominum & Artificem, cui nomen omne convenit. Vis illum fatum vocare? Non errabis. Hic est ex quo suspensa sunt omnia, causa causarum. Vis illum Providentiam dicere? Recte dices. Est enim cujus consilio huic mundo providetur, ut in inconcussus eat, & actus suos explicet, *Sen. Nat. Qu. l.* 2. *cap.* 45.

Tim. And suppose they do, What ill consequence can follow upon it? *Tit.* Many and sad ones, tho' perhaps otherwise in your opinion; for first, you hereby deny God's Mercy, Wisdom and Goodness, in that you suppose him to take no care at all of, or regard to the numberless number of creatures that he hath made. Next, you abridge him of his Soveraignty, and take his Prerogative from him, which is this, To dispense good and evil as he pleaseth; *Is there evil in the City and I have not done it, saith the Lord?* Amos. Nay, you do in effect deny his being, and ungod him, to suppose him to sit like an old man, idle in Heaven, and unconcerned at what is done here below. Another sad consequence is, that all the signs in Heaven, Comets, Blazing-stars, all heavy and sore Judgments upon Kingdoms in general, as War, Plague, Fire, Famine, signifie nothing; with all personal calamity and afflictions: And that all good as well as evil comes Pompin. by chance and fortune; that God hath no hand or providence in the dispensation of either, Consequently all ground and reason of Thankfulness or Humiliation towards God vanisheth, since he is not to be owned either in the good we receive, or the the evil that we suffer——— What think you of these things? *Tim.* These are sad indeed. *Tit.* Yet true and natural Inferences from your Doctrine; and if you would speak out, you must own it: As a Divine of our Church once did, when being exhorted by a Person of Quality to give God thanks for his good Providence in raising him to such a Preferment, replied to this purpose, *Providence!* (saith he) *thank my Money and my Friends, for without these I had gone without it, for all Providence.* Are not these trusty Lads to their Subscriptions of our Articles! *Tim.* Enough of this, Sir, I have done: Let us go on to the next.— Artic. 2.

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and Eternal God, of one substance with the Father, took mans nature in the Womb of the blessed Virgin, of her substance; so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joyned together in one person never to be divided; whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice not only for Original guilt, but also for actual sins of men.

Tit. This is another Article you and I have subscribed to, and profess to own, and have promised to maintain. *Tim.* And good reason; for I see nothing in it but what is sound and Orthodox; and he deserves not the name of a Christian that says otherwise. *Tit.* I am of your mind; yet I fear you have cracked to me part of it in your elaborate discourses *ex tempore*. To try you, I will only crave your Opinion of one little branch of it; What think you of *Original Sin?* *Tim.* I take it to be only a privation of Original Righteousness. *Tit.* Now I know whereabouts you are; You are one of those subtil Gentlemen, who subscribe the Articles of the Church of *England*, and when you have done, preach the Doctrines of the Church of *Rome*, and Canons of the Council of *Trent*. This is very pretty! a Popish Priest may do as much. But we Council of will debate farther on this in its proper place, under *Artic.* 9. which speaks as plain *Trent*, Sess. English in this point, as ever Article did.——Go on therefore to the next. Artic. 3. Can. 5.

Tim. *As Christ died for us, and was buried: so also it is to be believed, that he went down into Hell.*

Tit. Here is something in this Article will take up a little more of our time than ordinary, because it is a matter of weight, and what I know you and I much differ in? *Tim.* What can that be? 'tis all mighty plain to me. *Tit.* No doubt, since you never read it before; but when you have considered it as oft and throughly as I have done, perhaps you may hesitate as well as I, in what sense we are to take the latter part of it, viz. *So also it is to be believed, that he went down into Hell.* Pray what is your sense of it? and how do you teach people to understand it? *Tim.* That Christ did personally and locally go down into Hell, that is, into the place or state of the damned, to suffer there; to conquer and overcome the Devils in their place of residency, and to free those Souls that were detained in Hell till Christ's descension thither. *Tit.* I know some of the Ancients, and all the Papists are of this opinion; yet I confess 'tis not clear to me nor do I find any reason to think our Church intends this sense in her Article. And if you will have patience with me, I shall give you my Reasons for it. *Tim.* I will exercise what patience I can; but pray be brief. *Tit.* As brief as the weight of the matter will give me leave. To explain the Terms of the Article a little [*He went down, or descended*]: To descend, is properly to go down by bodily motion from an higher place to a lower

lower. But in a borrowed sense, or speech, it signifies a change of state, from better to worse, from greater to meaner, as *Isa.* 47. 1. *Come down* (or descend), *and sit in the dust, O virgin daughter of Babylon* [into Hell]. The word here *Englished Hell*, in the *Hebrew* is *Sheol*, in *Greek* ᾅδης: And this I find is taken four ways in Scripture. For the grave, or place of the dead. 1 *King* 2. 6. For the power of death or state of the dead, appointed to all men, good and bad as *Psal.* 89. 48. For extreme humiliation or abatement, or such sorrow and pains as may be compared to hellish sufferings, 1 *Sam.* 2. 6. *Psal* 18. 5 and for the place and state of the damned, *Luke* 16. 23. ἐν ᾅδῃ and when he was in Hell. Now in which of these senses do you take it? *Tim.* In the last, as without doubt our Church intends it. *Tit.* That is not in any, or all the three first viz. the grave, the power of death, or extreme abatement and hellish sufferings, but in the last, namely, that Christ descended into the place of the damned, suffered in the same flames wherein the rich man cries out he was tormented, and wherein the Devils themselves and damned Spirits have suffered, do and shall suffer for ever. *Tim.* Yes I believe so, and shall never believe otherwise. *Tit.* Perhaps you may, when you have heard what I have to offer to the contrary, which now follows: 1. It is not clearly recorded, as all other parts of our Belief are, in Holy Scripture that Christ did locally and personally descend into the place and state of the damned: For the word ᾅδης taken in this sense, occurs but once in all the New Testament viz. *Luke* 16. 23. which is not spoken of *Jesus*, but of *Dives*. Nor doth the word there signifie the place of the damned, from the force or propriety of it, but from the circumstances which are there noted. For *Dives* is not simply said to be ἐν ᾅδῃ, *in inferno, seu Gehenna*, but in torments and flames. Moreover the Evangelists who have prefectly delivered to us the whole History of our Saviour, from his Incarnation to his Ascension, have not made the least mention of his descent into Hell in this sense.

Tim. Surely you are mistaken. *Tit.* Discover where; And I cannot conceive they would have omitted it had Christ done it, or had it been necessary to salvation to believe it: Particularly St. *Luke* writes nothing of it in his Gospel, in his Preface to which he tells *Theophilus*, That he would write to him in order of all those things whereof he had perfect understanding *Luke* 1. 3. And St. *Paul*, rehearsing certain chief Heads which he had preached to his *Corinthians*, mentions the Death, Burial and Resurrection of Christ, but not as to our Redemption to the state and place of the damned (which had been a fit place and opportunity to have inserted it); yet affirms, he had preached what would suffice to salvation, if they were not wanting to themselves, 1 *Cor.* 15. 1. to 5.

Tim. You begin to shake me, when I thought I had been invincibly setled, and unconquerable: you give me fair words, but hard Arguments; have you any more behind? for I think long till this combat is ended? *Tit.* Yes, 2. I say further, that if Christ descended to the place or seat of the damned, it was either in *his Soul*, which the Scripture testifies went the day (or moment of his Death) into Paradise, *Luke* 23. 43. a place of Joy, not torment; and in the same Chapter he saith himself, He commended his soul into the hand of his father, in the same sense no doubt, that St. *Stephen* did after his example. Or else *in his Body*, which we are assured by the same Infallible Spirit, was in the grave till the third day, the day of his Resurrection, *Mat.* 12. 40. Or else *in his Godhead*; but to attribute descension to the Godhead is improper, which is in all places at one and the same time: nor is the Godhead subject to passion. How then did he descend? *Tim.* Nay, I cannot particularize them, but surely it was necessary he should do so. *Tit.* Doubtless then it was done, for Christ omitted nothing necessary to be done or suffered, in order to the great redemption he was sent to accomplish. But as the Scripture doth not clearly affirm it, so to me it seems not of absolute necessity, in order to our redemption, that our surety should descend to the place of the damned and suffer there. *Tim.* What are your reasons for this opinion? *Tit.* Because the place of suffering is but a circumstance. Hell, the place of the damned, is no part of the debt Christ was to pay, nor suffering there locally, any part of payment, that we read of in the Gospel. As the surety may satisfie the creditor in any place appointed for payment, or in open Court; which being done, the debtor and surety are both acquitted and need not go to Prison: If they be cast into Prison 'tis because they do not pay the debt; for all that Justice requires, is the payment of the debt to which the Prison is meerly extrinsecal. So the Justice of God cannot be satisfied for the transgression of his law but by the death of the sinner. Now it doth not require, that this be done or this satisfaction be made in Prison, or in the place of the damned, for the wicked go thither because they cannot pay the debt, or make satisfaction. But our surety, Jesus Christ, who undertook the debt for us, hath made such full satisfaction on the Cross that himself said just before he gave up the Ghost, *Consummatum est*, the work was finished. And the Apostles so understood Christ, which made them ascribe all to his suffering, or to the merit of his sufferings on the Cross as spoiling of *principalities and powers*; by which is meant the power of darkness, the Devils, *Col* 2. 15. *and the blotting out the hand-writing that was against us*, *Col* 2. 14. our reconciliation to God, *Col* 1. 20. and tell us that he is able now to *render us unblameable and unreproveable in the sight of God*, Col 22. *Having by that offering of himself, for ever perfected them that are sanctified*, Heb. 10. 14. And if God is satisfied, Mans Redemption perfected, and Believers perfected by his Death, I can see no necessity of the following descension into Hell. *Tim.* This is all very rational and convincing. But what makes you think that our Church doth not understand it of a local descension, and require the belief of it as necessary to Salvation? *Tit.* Two things have raised in me such an opinion, *viz.* 1. Because she doth not here (nor any where else that I can find) give any such sense, or interpretation of the words; which were a very dangerous omission if the belief of it were necessary to salvation.---And 2. Because in her 8*th* Article, where she mentions the 3 Creeds, which she affirms agreeable to Scripture, *viz.* the Apostles, the *Athanasian* and *Nicene* Creed (which she not only allows, but enjoyns the use of in her Liturgy or publick Service), hath in the last of these left the *descension of Christ into Hell* wholly out, which she certainly would not have omitted, but have inserted it here as well as in the *Athanasian*, had she thought the belief of it necessary to salvation, or designed to bind us to the belief of it; for this were to render that Creed imperfect, which she allows as perfect, and according to Scripture.

Tim.

Tim. Really my Stomach begins to turn at a local Recantation, you are driving to a Re-conversion, you muſt Anſwer an Objection or two, which I have ſwimming in my Noddle, againſt what you have ſaid.

Tit. Out with them, *Tim.* and I'le do the beſt I can to cleanſe thy Stomach and Head for, the latter being (I fear) is much oppreſſed with ill Notions, as the former is with ill Humours.

Tim. My firſt Objection is this, *The Torrours and Terrours which Chriſt Suffered in his Soul upon the Croſs, were before his Burial, but his deſcent or into Hell follows it: now Chriſt being dead, therefore his deſcention in Hell concerns not thoſe Torments.*

Tit. Cunningly offered; this diſcovers thee either Knave or Fool in Logick, which you like beſt: for the Minor of this Syllogiſm is faulty; alledging, *Non Cauſa pro Cauſa*: or, Not for a Cauſe which is none. For know,

1. In the Creed, our Saviours Deſcention into Hell is put after his Burial, as an illuſtration of what went before touching his Sufferings or Paſſion, leaſt any thing ſhould be detracted from it; and not that it was performed after it. As if it had been ſaid, He not only ſuffered in Body and Dyed, and was laid in the Grave, but alſo ſuffered extream Tortures, Hellish Torments in his Soul too, ſuch as made him cry out on the Croſs, *My God, my God, why haſt thou forſaken me?*

2. And if you obſerve it, (*Tim.*) you will find all along in the Creed a Proceſſion in the Paſſion of our Lord, from a leſſer to a greater Suffering: from the grief and pains of his Body, to thoſe of his Soul. That he did ſuffer in his Soul greatly, himſelf Affirms, and we all believe. Now where in all the Creed can you find any thing that may expreſs his Soul ſufferings, if not theſe Words, *He deſcended into Hell? He ſuffered under Pontius Pilate, was Crucified, dead and buried*, is all: which all might be, and he ſuffer in his body only: and ſo the Thieves ſuffered, which were Crucified with him. But his *Deſcending into Hell*, implys ſomewhat more, viz. Suffering in his Soul: which is all the Judicious and Learned Divines forſhon that Text, *Thou wilt not leave my Soul in Hell.* And it is therefore put laſt, or mentioned after his Death and Burial, to ſhew, that it was the greateſt and ſharpeſt part of Chriſts Sufferings. *Hom. Act. 2. 27.*

3. Moreover, for the order of expreſſing it, I meet with the very ſame, *Luke 16. 23. The rich man dyed and was buried, and when he was in Hell, &c.* No doubt his Soul was in *Hell* before his Body was in the *Grave*; and yet his Burial is put firſt by our Saviour, and his Soul-ſufferings afterwards, as being only a higher and farther degree of Miſery.----So in the Creed it is ſaid, (or in the Article) Chriſt was Dead, Buried, and deſcended into Hell; or ſuffered in his Soul Hellish Torments, as the ſenſe of Gods Wrath, the loſs of Gods light and preſence for a time, due for our Sins:----Not that his Death was before his Sufferings in his Soul; but theſe are mentioned laſt, as being the greateſt, far greater than the Death of the Body: and the higheſt degree of Chriſts Paſſion and Humiliation. And to Conclude one thing, as that Chriſt could not, or did not ſuffer in his Soul theſe Hellish Torments before his Death or Burial, becauſe mentioned after both; is all one as if you ſhould infer, that never any went to Hell before they were Buried; becauſe it is ſaid in that fore-mentioned Text, That *the Rich man Dyed, was Buried and when he was in Hell, &c.* which were a groſs Error, and contrary to Scripture. Now, then it will follow, that the Soul cannot go to Hell, ſo long as the Body remains unburied: an inference ſo abſurd, that a man of any Reaſon or Religion, will neither make nor own it.---What ſay you *Tim.* are we over this ſtile?

Tim. Pretty well, Thanks to you for the good lift you gave me; but there is another yet behind, as hard to clamber as the former, at which I doubt we ſhall both ſtick.

Tit. Never fear it, man, I'le heave with both hands, but I'le have you over, now we are come this far: What is it?

Tim. Seeing theſe words [He Deſcended into Hell] *are ſo dubious, and have cauſed ſuch a Controverſie, why are they not wholly left out of our Articles and Creed?*

Tit. I ſee you were more afraid than hurt, for your frightful *Objection* is twindled into a little *Queſtion*: this But is ſo low, you may almoſt go over without help: were you not ſo very weak. However, that I may not leave you behind, know firſt, that every thing that is a Controverſie is not an Hereſie, either in matter of Doctrine or Faith, and therefore not preſently to be expunged out of our Creed. And ſince it hath been received by the Church in all Ages (ſince the fourth Century, as *Bellarm.* tells us) and being rightly underſtood, contains in it a truth according to godlineſs, very neceſſary to be believed unto Salvation, as the Sufferings of Chriſt in his Soul, and continuing in the ſtate of the Dead for a time: I ſay, it being ſo ancient, and rightly underſtood ſo neceſſary, we may not leave it out; but retain it to the Edification of our Faith and Conſolation of our Souls.

Secondly, If becauſe there hath been ſome difference or diſputation about the meaning of this Part of our Creed or Articles, we ſhould preſently abandon it, by the ſame Rule we muſt expunge many Texts of Scripture out of our Bibles: as, thoſe that concern the Doctrine of *Election, Predeſtination, Free-will, Falling away from Grace, &c.* Controverted by Learned men on both ſides, and of diſtruſtful Perſuaſions. This is no Rule for putting out of the Articles or of Faith therefore, barely becauſe Controverſies have been about the meaning and ſenſe of it: but I have been too prolix this day, therefore let us diſmiſs this Point.

C *Tit.*

Tim. No, I am ſo well ſatisfied, that I muſt entreat you to give me the Sum of what you ſaid, as brief as you can; for my Memory is very ſhort: and I would fain retain ſomewhat, if Poſſible.

Tit. The ſhort then is this, There are I ſay theſe two different ſenſes of theſe words, *He Deſcended into Hell.* Some thereby underſtand literally a Local Deſcenſion into the Place or State of the Damned, to conquer the Devils, and ſo ſet free thoſe Souls, that were kept in Hell, till Chriſts Deſcenſion. Others underſtand no more than a further degree of Humiliation, then his Death and Burial. Namely, the continuing under the Power of Death for a time: or of the Sufferings in his Soul on the Croſs; whereon our Bleſſed Saviour was humbled *ipſe ad Inferni tremenda tormenta*, or endured for a time thoſe Torments, *Quæ reprobi in æternum ſenſuri ſunt*, Which the wicked ſhall Eternally ſuffer in Hell. As the loſs of the ſenſe of Gods favour, the Malediction or Wrath of God in his Soul, which is Hell, or that Fire which ſhall never be quenched; In which, Chriſt himſelf for a time was ſcorched for our Sins. And therefore may truly enough be ſaid, To Deſcend into Hell. Theſe, Brother *Tim.* are the two ſenſes; which of theſe now do you apprehend the moſt agreeable to Scripture and the Analogy of Faith?

Which is the Opinion of ſome of the Antients, and all the Papiſts.

This is the Opinion of ſome Fathers, and moſt of our Modern Reformed Divines

Tim. The latter clearly.

Tit. Then we have done with this, your ſatisfaction being all I aim at in this Diſcourſe.

Tim. No, there is one little Queſtion more comes into my mind, though I queſtion whether you can Anſwer it.

Tit. It may be not: for you know the Proverb *Tim.* But let's hear it.

Tim. Why did not our Biſhops, when by His Majeſties Command at his firſt Return, they inſpected the Common-Prayer, *and Corrected ſome things in it, put ſome gloſs upon theſe words in the Creed, that we might not have been in the Dark, as to their ſenſe of them, which now we are?*

Tit. It had been very eaſie for them to have done it, and why 'twas omitted, I can give no reaſon, unleſs it was either becauſe we ſhould not know their Opinion, or becauſe (it may be) they were divided in their Opinions about it. Or elſe, that they would not aſſume the Honour of doing all that was needful to be done of thisNature,but leave ſom ethings to their Succeſſors; among which, this may be one. And in the next Edition, or next Generation (God grant the Liturgy and Biſhops to ſtand till then) you may expect it.

Tim. 'Tis well Reply'd, I will inquire no further. Let us proceed.

Article IV.

Chriſt did truly riſe again from Death, and took again his body, with Fleſh, Bones, and all things appertaining to the perfection of Mans Nature, wherewith he Aſcended into Heaven, and there ſitteth, until he return to Judge all men at the Laſt Day.

Tit. The principal intent, of this Article are the Reſurrection, Aſcenſion of our Saviour, with his Coming to Judgment; in either of which, I confeſs I cannot charge you, nor I hope any one elſe.

Tim. No, I am ſure they cannot, the People to whom I have Preached now Two Sundays together, can bear me Witneſs I am ſound here, for I have handled theſe main Doctrines amongſt them; though I never knew they were part of the Articles of the Church before.

Tit. That's not material to you, whether you Preach according to the Articles you have ſubſcribed or not. But by the way, I obſerve *Tim.* you have a Whisking Faculty at handling, to handle Three ſuch Points in two half hours or thereabouts.

Tim. Nay, I was not longer, yet performed ſo well, that I had as many thankful ſcrapes, as Dr. *O.* himſelf for his long interwoven Diſcourſe of late, at----

Tit. 'Tis like you might have as many Tongues, but I doubt not ſo many Guineys, as he.

Tim. Guineys, what are they?

Tit. Now I ſee thou art ignorant of ſomething beſides the Articles: Guineys they are the great Procurers of Advouſons, Preſentations, and Eccleſiaſtical Preferments; their Principal Reſidence is about the Court, and they ſometimes help a Church-man at a dead lift, when Merits and Friends both fail.

Tim. I wiſh I could meet with one of theſe Courteous Gentlemen, I am ſure none ever ſtood in more need of his Aſſiſtance.

Tit. One? no leſs than ſome hundreds, (according as the Place may be) Thouſands will do you any kindneſs at all.

Tim. Nay, then I deſpair, for having lived Forty years and never met with one, 'tis more than probable I ſhall be dead before I procure a Thouſand to ſtand my Friends.

Tit. It will do you more good to underſtand the Articles of the Church, and practiſe them: for that will make you happier in Forty years more, than all the Guineys in *England* can. Therefore puſh on to the next.

Article V.

The Holy Ghoſt, proceeding from the Father and the Son, is of one Subſtance, Majeſty and Glory with the Father and the Son, very and eternal God.

It

Tit. Here ! I hope you are found too.

Tim. Yes truly, for the *Athanasian* Creed teacheth me thus much touching the Holy Ghost ; which Creed I have often Repeated, and do most stedfastly believe.

Tit. I wish all that have subscribed this Article could say as much.---But let us have the Sixth.

Article VI.

Tim. Holy Scripture containeth all things necessary to Salvation : so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to Salvation. In the name of the Holy Scripture, we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Tit. As to this I hope, you are perfectly Orthodox.

Tim. So perfectly, that I wish all but the Canonical Books of Scripture, had been left out of our Calendar ; for since our Church here Affirms that these Contain all *things necessary to Salvation, and consequently are sufficient, for Example of Life, and instruction of Manners,* I think we might have made a pretty good shift with these (especially on Sundays) without *Tobias, Bell and the Dragon,* with the use of the *Apocraphites.*

Tit. And I Assure you, if our Calendar were to suffer a new impression, and I were the Corrector, I should not boggle much to gratifie you in this Opinion.

Tim. I thank you for your good will : but since it is not in my power, nor yours to amend it : we must be content, and make as much use of the former, and as little of the latter, as possibly we may.

Tit. Very good, I wish we agree in the next as well as we do in this.

Article VII.

The Old Testament is not Contrary to the New, for both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the civil Precepts thereof ought of necessity to be received in any Common-Wealth : Yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

Tit. This Article hath a great Deal in it.

Tim. Where lies it, I don't perceive it ?

Tit. No ? Why it Requires of every Christian Man Obedience to all the Commands called Moral ; now how do you Comport with it in your Practice ?

Tim. I own it, Obedience is Due to all the Commands that are Moral ?

Tit. Why is there any that is not Moral ?

Tim. Yes, I think so.

Tit. Which is that ?

Tim. The Fourth.

Tit. Why so.

Tim. Why the Article Termes it so.

Tit. I can't tell, I don't believe it.

Tim. Nor a great many besides you, who have subscribed this Article, yet deny the sence of it.

Tit. I must be plain, In troth I hold it no more moral than All Saints, or the Fifth of *November.*

Tit. I thought somewhat was the matter, you make so slight of it ; that you can share one half of it Weekly to your own use and Service.

Tim And I hope no Offence.

Tit. And as you give your People leave in the Afternoon, so many of them took leave for the Forenoon ; and thus you share the whole betwixt you, leaving the rest to God Almighty,---Yet no Offence I hope.

Tim. If it be Morral, why is it not perpetuall without Alteration ?

Tit. 'Tis the shameful Prophanation of this Day, by you and such as have Sucked in your Principles, that hath Ushered in so much Irreligion amongst us, and helped to pull down such severe Judgments upon us. But hoping being better informed, you will become reformed, hear me a little, as to this point.

Tim. When you have said all you can, you can never prove it Morral and perpetual.

Tit. You have owned't is so, by your Subscription of this Article, and will you now question it?

Tit. Yes, I do, for I knew not there was any such Article amongst them, if I had known it I---

Tim. Nay never Repent you have done it, for you have no cause, if you understood as you ought.

Tim. Understand what ?

Why doth the Church require all her Members, when this Command is read to say Lord have mercy upon us and incline our hearts to keep this Law, &c.

Tit.

Tit. That the Morality of this Fourth Command lies not in observing the Seventh Day from the Creation: for the Fourth Commandment doth not require to use and sanctifie the Seventh Day from the Creation, nor from any other Period or Date of time, but only the Seventh Day after Six of Labours, or coming between Six of Labour in a settled Course of Numbring from any Period that God should appoint; and so in the Meaning of that Commandment, we do now as ever must use the Seventh Day. For the Seventh is that part in order of Numbering, which still comes between Six, having Six before it and Six after it continually, and so our *Sunday*, our Day of rest hath, and therefore we also rest the Seventh Day.

Tim. I deny it: ours is the first, not the Seventh.

Tit. And the Seventh as much as the first; the first of our Week, and Seventh after Six of Labour. Indeed the Period from which we take the beginning of our Account is not the same, but another from the *Jews*; for they did Reckon from the beginning of the Creation and so forward, we from the Resurrection and so forward; but ours is as truely and surely the Seventh, as theirs, though Reckoned from another Period: and as for the Period whence the account must be made, we have no word at all in the Precept. For the Precept saith, not Six Days from the Creation thou shalt Labour, and the Seventh from the Creation is the Sabbath of the Lord; but, *Six Days shalt thou labour*; nor doth it say, *The Lord blessed and Sanctified the Seventh Day from the Creation*, but the *Sabbath Day*, that is, the Seventh after Six of labour.

Tim. And what do you understand by all this?

Tit. I understand, what I suppose the Article Enjoynes, *by Requiring every Christian to yield obedience to the Commandments*, and so to this Fourth among the rest viz. That you and I, and every Christian, is oblidg'd by vertue of this Command for ever, to rest every Seventh day after Six from all labour, Recreation, &c. and to Dedicate it in Solemn manner, wholly to the worship and Service of God, by preaching, Reading, Praying, and other Holy Religious Duties and Exercises both in Publick and Private. Consider this a little, and give me your thoughts.

Tim. I need not much time to Study, I have (in the Company I have been Converfant with, some Clergy men as well as others) heard the Sabbath so Decryed, and the strickt Observation of it so slighted and vilified, that I thought there was little in it, more than another day. But for the future, I hope I shall be more diligent in preparing for it, and more strickt and serious in the Observation of it, than ever I have been.

Tit. You will do very well, and to endeavour to bring it into greater esteem and veneration with the people, wherever you come, for the life of all Religion amongst us, consists in a due keeping this day; and believe it our own practice in this regard, will prevail more than our Preaching, Inasmuch as Examples are of more force with men than Precepts. And 'tis our Obedience to Gods Commands, which must evidence the sincerity of our Faith, contained in the Creeds mentioned in the next Article.

Article VIII.

The three Creeds, Nice Creed, Athanasius Creed, and that which is commonly called the Apostles Creed, ought throughly to be received, and believed: for they may be proved by most certain warrants of Holy Scripture.

Tit. Touching this, I think I need not question you: for though you never see them in the Articles before, yet you have often Read them in the Common-Prayer; and I suppose with hearty assent to the Articles of Christian Faith contained in them.

Tim. I do so.

Tim. Let us therefore hear the next, viz.

Article IX.

Original Sin standeth not in the following of Adam (as the Pelagians do vainly talk) but it is the fault and corruption of the nature of every man, that naturally is ingendred of the offspring of Adam, whereby man is very far gone from Original Righteousness, and is of his own Nature inclined to evil; so that the flesh lusteth always contrary to the Spirit: and therefore in every person born into this world, it deserveth Gods wrath and damnation. And this infection of Nature doth remain, yea, in them that are regenerated, whereby the lust of the Flesh, called in Greek, φρονημα σαρκος, which some expound the wisdom, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of it self the nature of sin.

Tit. If I remember right, at Reading the second Article, you discovered your self a little infirm and faulty, about Original sin, calling it only a privation of Original Righteousness: what think you now?

Tim. I think if I had Read this Article, I ſhould never have Subſcribed it, nor do I believe it now I have Subſcribed it?

Tit. What nothing, no part of it?

Tim. Truely very little, a very ſmall part of it.

Tit. Do you believe the Scriptures? if you do, I ſee no reaſon why we ſhould not believe this ſound Article of our Church, even every ſhred and Syllable of it. For,

1. It aſſerts that there is Original ſin; which is called *ſin*, Rom. 7. 8. *The ſinful ſin.* Rom. 7. 13. *The ſin that dwelleth in us.* Rom. 7, 20. *The ſin that ſo eaſily beſets us*, Heb. 11. 1. *The body of ſin. The body of Death. The Law in the Members.* It is alſo called *Fleſh. The old man. The Law of ſin. The plague in ones own heart. And the root of bitterneſs.* Beſides the woful effects we find of it in our ſelves, proves it. As blindneſs in the mind, darkneſs in underſtanding, rebellion in the will, &c. with unholy and unclean affections, proneneſs to ſinful, and averſneſs to Holy and Godly Actions. Rom. 7. 23. 24. Joh. 3. 6. Rom. 7. 5. Ro. 7. 25. King. 1. 8.

2. Next this Article teacheth us, that this *Original corruption remains in every man, even in the Regenerate:* and this St. *Paul* acknowledgeth at large in *Rom.* 7. and *Gal* 5. 17. He ſaith the Fleſh luſteth againſt the Spirit, ſo that we cannot do the things we would. And St. *James*, Every man is tempted when he is drawn away of his own Luſt. And the beſt of Gods Children bewail the remainder and indwelling of this Luſt and Corruption: doubtleſs therefore our Church is right thus far. 33. Heb. 12. Jam. 1. 14.

3. And alſo in ſaying, [*in every perſon born into the world deſerves Hell and Damnation*] for if it be ſin, as hath been proved already, it can deſerve no leſs, *Rom.* 1. 18. *Coloſ.* 3. 5. 6. *Jam.* 1. 15. So that I can find nothing in this Article but may go down very well, if *Arminius* or *Socinus* hath not turned your Stomach againſt it. Ro. 6. 23.

Tim. It can never enter into my Head, that *Adams* ſin, he being but one, ſhould defile the Univerſal Nature.

Tit. I thought *Socinus* was in your Belly before, now he looks out at your mouth. *Adam* had in him the whole Nature of mankind, and by his one offence the whole Nature was defiled. 1 Cor. 15. 47.

Tim. Adams ſin was not voluntary in us, we never gave gave conſent to it. Ro. 5. 12. 17.

Tit. There is a twofold will, *Voluntas Naturæ*, the whole Nature of man was repreſented in *Adam*, therefore the will of Nature was ſufficient to convey the ſin Nature, *Voluntas Perſonæ*, and by every actual ſin, we juſtifie *Adams* breach of Covenant, and that Text *Rom.* 5. 12, 19. ſeems clear for the imputation of *Adams* ſin. All were in *Adam*, and ſinned (in him) ἐφ ᾧ, and ſo our laſt Tranſlation in the Margin. Though it be rendered [for that all have ſinned] yet muſt it be underſtood [in him, or ſinned in *Adam*] elſe it is not true, that all upon whom death hath paſſed have ſinned, as namely Infants newly born. Therefore 'tis not ſaid all are ſinners, but all have ſinned, which imports an imputation of *Adams* act unto his Poſterity. So that without queſtion you and I are as guilty of this ſin, as if we had been preſent and joyned with *Adam* in it. And the offering of another *Adam* to thee and me in the Church, ſhews that the diſpenſation of God is not rigorous, for we may ſhare in his obedience, as well as in the others diſobedience. It is as agreeable to the Wiſdom and Juſtice of God by the ſin of the Firſt *Adam* to entail death upon all his Children, as to the Wiſdom and Grace of God by the Obedience and Righteouſneſs of the Second *Adam*, to confer Life upon his Children. Have I ſaid any thing towards your Conviction? *Peccatum Adami ita poſteris imputatur, ac ſi omnes idem peccatum patraſſent.* Bellarm. Again. *Peccatum Originale, tametſi ab Adamo eſt non tamen Adami, ſed noſtrum eſt.* Tom. 4. l. 4. c. 3. & 8.

Tim. Yes, a great deal, but to little purpoſe, for I don't underſtand this putative ſin, and putative Righteouſneſs of the Firſt and Second *Adam*.

Tit. Take heed [*Tim.*] of making a mock of theſe ſerious matters: I could tell where you learned that word [putative] for a need. But as merry as you and your Companions make your ſelves with it, know that if imputative Righteouſneſs don't juſtifie you, you are in a worſe condition than the Scribes and Phariſees, whoſe Righteouſneſs Legal, I am afraid exceeded yours, and yet inſufficient to carry them to Heaven, *Matth.* 5. 20. And St. *Paul*, who was as to the Law blameleſs, doth yet deſire not to be found in his own Righteouſneſs, but that which is by Faith through Chriſt Jeſus, the Righteouſneſs (putative as you in deriſion term it) which is in God by Faith, *Phil.* 3. 9. But of this in a more proper place. I only demand this of you [*Tim.*] that though you plaid the fool in ſubſcribing this Article before you Read it; yet that you would not play the Knave in diſowning it, now you have Subſcribed it, making a mock of it: for you muſt needs underſtand it, if you underſtand *Engliſh*, for never any thing ſaid more plainly that there is Original ſin in all, remaining in the beſt of men, and that *Adams* ſin is ſo far ours, as we deſerve Hell and Damnation for it. And aſſure your ſelf, unleſs (after this warning) I hear you are Reformed as to this matter, I ſhall acquaint the Biſhop what a Subſcriber and maintainer you are of the Articles of our Church, who I doubt not will call you to an account. For I ſtedfaſtly believe his Lordſhip holds it a leſs ſin to be defective in the Ceremonies, than in the Articles: and will ſooner Suſpend for the latter, than the former. But I hope you will give me no cauſe ----eſpecially when you have Read the next.

Article X.

The condition of man after the fall of Adam, *is ſuch, That he cannot turn and prepare himſelf by his own natural ſtrength and good works, to faith and calling upon God: Wherefore we have no power to do good works pleaſant and acceptable to God, without the Grace of God by Chriſt preventing us, that we may have a good will, and working with us when we have that good will.*

Tit. The following Article Concords ſo well with this, that 'tis pitty to part them; if you will, therefore, Read that too, before we proceed farther.

Tim. I ſhall.

Article XI.

We are accounted Righteous before God, only for the merit of our Lord and Saviour Jeſus Chriſt by Faith, and not for our own works, or deſervings. Wherefore that we are Juſtified by Faith only, is a moſt wholſome Doctrine, and very full of comfort, as more largely is expreſſed in the Homily of Juſtification.

Tit. As to theſe two Articles, I need not ask your Opinion, for I know you to be as rotten in theſe, as an Egg nine days ſat on. *Free Will* and the neceſſity and efficacy of Works to Juſtifie without putative Righteouſneſs, is ſo much your tone in the Pulpit, that the very Bells in the Steeple have learned the Tune. And when you are approaching the Church, the leaſt jar out of it puts you into ſuch an Arminian chafe, that the Bells are preſently forſooth *Calviniſtical* Bells, the Ringers *Calviniſtical* Rogues, wiſhing the Ropes in their hands faſt about their Necks. An admirable Devotion at your firſt entrance into Gods Houſe!

Tim. And there are more of this Opinion beſides my ſelf.

Tit. What Opinion? That the Ninth, Tenth, and Eleventh Chapters to the *Romans*, were foiſted into that Epiſtle by *Calvin*, or at leaſt he had an hand in Compoſing our Articles?

Tim. No neither, but for *Free Will*, and Juſtification without putative Righteouſneſs; that Chriſt came chiefly to be an Example to us, and not to Juſtifie us by the imputation of his Righteouſneſs, this is the Opinion I know many are of beſides me.

Tit. Aye, too many: but for you and I, and thoſe men you mean, who have conſented and Subſcribed to theſe Articles, to talk at this rate, I muſt tell you, is a fault not to be born with; whatever others ſay, that are free, we that are obliged by Promiſes and Subſcriptions, ſhould be honeſt and true to them.

Tim. Honeſt and True? Yes ſo I ought, but I have learned better ſince my Subſcription; and I hope you will give a man leave to improve his Reaſon and Underſtanding?

Tit. Yes by all means, but ſuppoſe you were called to Subſcribe theſe very Articles word for word again, now your Reaſon is ſo mightily improved, what would you do?

Tim. A needleſs queſtion, for that's not likely.

Tit. Why not? Put caſe the Patron of a Good (that is a great) Living, of about two hundred or three hundred pounds *per annum*, ſhould out of his Generoſity freely offer you the Preſentation to it: would you refuſe his kindneſs, rather than Subſcratch for it?

Tim. I am afraid I ſhould ſcarce withſtand the force of ſo taking a temptation.

Tit. And you would Read them openly in the Pariſh Church, the people being preſent, and openly declare your approbation of them, and full conſent to them (as the Law requires) rather than loſe ſuch a Benefice?

Tim. I believe I ſhould, I wiſh ſome body would try me.

Tit. And Preach and Prate againſt them, or contrary to them, when you had done, ha!

Tim. Not directly.

Tit. Directly or indirectly, directly you would be a Knave for your pains; not to ſay worſe.

Tim. You would not have me talk contrary to what I believe, would you?

Tit. What is that?

Tim. I believe every man hath a power and freedom of Will to good Works as well as Evil.

Tit. What Naturally, and in an unregenerate Eſtate?

Tim. Yes.

Tit. This is contrary to the Tenth Article, as Aye and No, directly Oppoſite to Scripture, *Which ſaith, the Carnal mind is enmity againſt God, for it is not ſubject to the Law of God; nor indeed can be: ſo then, they that are in the Fleſh cannot pleaſe God. The Natural Man receiveth not the things of the Spirit of God; for they are fooliſhneſs unto him: neither can he know them, becauſe they are Spiritualy diſcerned. No man can ſay, Jeſus is the Lord, but by the Holy Ghoſt. Not that we are ſufficient of our ſelves to think any thing as of our ſelves, but our ſufficiency is of God: And without me ye can do nothing, ſaith our Saviour.* Repugnant is your belief alſo to many Prayers of our Church. *As the Collect for the Second Sunday in Lent. The Fifth Sunday after Eaſter. The Ninth Sunday after Trinity. The Seventeenth Sunday after Trinity. The Nineteenth, The Collect on All-Saints Day*, and many more. Now what a rare Believer are you, to believe contrary to the Word of God, the Articles you have Subſcribed, and the Prayers you conſtantly make uſe of, and are obliged to put up to God on thoſe ſeveral days, in the preſcribed Words and no other. But what's the next part of your Belief in this matter? *Rom.* 8. 7. 8. *1 Cor.* 2. 14. *1 Cor.* 12. 3. *2 Cor.* 3. 5. *John* 15. 5.

Tim. That as I have a Power and freedom of will to *Good Works*, ſo I muſt do them, in order to my being Juſtified before God.

Tit. This is as Corrupt and Erroneous as the former, and as oppoſite to the next Article, read it.

Article XII.

Albeit, that Good Works, *which are the fruits of Faith, and follow after juſtification, cannot put away our Sins, and endure the ſeverity of Gods Judgment, yet are they pleaſing and acceptable to God in Chriſt, and do ſpring out neceſſarily of a true and lively Faith, inſomuch that by them a lively Faith may be as evidently known, as a tree diſcerned by the Fruit.*

Tit. Here you are Taught, That *Good Works* are pleaſing and acceptable to God; but ſo far are they from juſtifying without Faith, that they are the fruits of Faith, and follow after Juſtification. Plainly implying, That we muſt have true Faith, and be juſtified, before we can do any *Works*, good, pleaſing or acceptable to God. So that I believe (according to our Church) that Faith in Chriſt juſtifies the Perſon, and *Good Works* the Faith: Or thus, I take it, that God juſtifies Judicially, Chriſt Jeſus Meritoriouſly, Faith inſtrumentally, and Good Works Declaratively.

Tim. So then, you will make *Good Works* of little worth; and it matters not whether a man hath them or not.

Tit. No ſuch matter, I believe they are abſolutely neceſſary to Salvation; that no man can go to Heaven without them; for they are (as this *Twelfth Article tells you*) *the genuine and neceſſary fruits of a true and lively Faith*; and that there can be no ſuch Faith without them. And St. *James* ſaith as much in the Second Chapter of his Epiſtle at large. I believe that Text of Holy Writ, which tells me, *Without Holineſs no man ſhall ſee the Lord*, with an equal Faith, that I do that which ſaith, *Without Faith 'tis impoſſible to pleaſe God.* That is, that both are neceſſary to make a good Chriſtian, and there is no other, I am ſure, ſhall ever enter into Heaven. And to cloſe this Diſcourſe, I believe, he that Teaches ſuch Doctrine as this, ſtands further off from *Rome*, comes nearer to the Analogy of Faith, the Tenour of the Holy Goſpel, and the ſound Articles of our Church, then thoſe Men who Teach or Preach otherwiſe: and I hope by this time you think ſo too. *Heb.* 12. 14 *Heb.* 11. 6.

Tim. I am inclinable to ſuch thoughts.

Tit. And the more you think on't, the more inclinable you will ſtill be, if you do not wilfully ſhut your Eyes againſt the Light of Gods Word, and of the following Articles, grounded upon it.

Article XIII.

Works done before the grace of Chriſt, and the Inſpiration of his Spirit, are not pleaſant to God, foraſmuch as they ſpring not of Faith in Jeſu Chriſt, neither do they make men meet to receive Grace, or (as the School Authors ſay) deſerve Grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of Sin.

Tit. What think you of this added to all the reſt?

Tim. It ſtill helps to Confirm what you have ſaid, and to convince me of my Errour, without any farther Comment.

Tit. Proceed then to the next, *viz.*

Article

Article XIV.

Voluntary works beſides, over and above Gods Commandments, which they call Works of Supererogation, cannot be taught without Arrogancy and Impiety. For by them Men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his ſake, then of bounden duty is required: Whereas Chriſt ſaith plainly, When ye have done all that are Commanded to you, ſay, We are unprofitable Servants.

Tit. I have ſuch Charity for thee *(Tim.)* as not to think thee ſo far *Popeſied*, as to oppoſe this Article.

Tim. You may, for ſurely we who neither do, nor can do all that God Commands, have little ground to boaſt of doing more.

Tit. Honeſtly ſaid, *Tim.* I hope to find thee right as to the next too.

Article XV.

Tim. *Chriſt in the truth of our Nature, was made like unto us in all things (Sin only except) from which he was clearly void, both in his fleſh, and in Spirit. He came to be a Lamb without ſpot, who by ſacrifice of himſelf once made, ſhould take away the Sins of the World: and ſin (as St.* John *ſaith) was not in him. But all we the reſt (although Baptized, and born again in Chriſt) yet offend in many things, and if we ſay we have no Sin, we deceive our ſelves, and the Truth is not in us.*

Tit. I know nothing contained in this Article, that you do Oppoſe or Cavil at: and therefore think the beſt, never loving to make quarrels, when there is not juſt and apparent Cauſe for it. Therefore let us view the following one.

Article XVI.

Not every deadly Sin willingly committed after Baptiſm, is Sin againſt the Holy Ghoſt, and unpardonable. Wherefore the grant of Repentance is not to be denyed to ſuch as fall into Sin after Baptiſm. After we have received the Holy Ghoſt, we may depart from grace given, and fall into Sin, and by the grace of God (we may) ariſe again, and amend our lives. And therefore they are to be Condemned, which ſay, they can no more Sin as long as they live here, to deny the place of forgiveneſs to ſuch as truly Repent.

Tit. What think you of this?

Tim. Sound and good.

Tit. 'Tis ſo, if underſtood aright: but by a Sermon you lately Preached at St. *B*'s. Church; I preſume, you miſtake one Clauſe of it vilely, either willfully or ignorantly.

Tim. Which is that?

Tit. 'Tis in theſe Words, *after we have received the Holy Ghoſt, we may depart from Grace given, and fall into Sin.*

Tim. Miſtake the ſenſe of the Article in this, 'tis not eaſie, nay, 'tis almoſt impoſſible to miſs it.

Tit. Why, what is the ſenſe, ſay you?

Tim. That Believers, or ſuch as have received the Spirit of God, and his ſaving Graces, may fall away.

Tit. What totally and finally, and periſh Everlaſtingly?

Tim. Yes, totally and finally, and be Damned.

Tit. I judged I ſhould find you as ſound in this Point, as that Sheep, that ſhaking her ſelf in a froſty Morning, falls in pieces. That this Article (or our Church in it) doth not intend a total and final Apoſtacy, is apparent to me, by theſe Two things.

1. Becauſe ſhe ſaith not, That ſuch as have received the Holy Ghoſt, *&c.* may fall away; but that *they may fall into Sin*, as *David*, *Peter* and others, who Sinned or fell into great and groſs Sins after Grace given, yet no final Apoſtates.

2. Becauſe ſhe ſaith in this Article, *That the grant of Repentance is not to be denyed* to ſuch; as it is to be granted, They which thus Sin, after the Reception of the Holy Ghoſt, and Grace given, may Repent; *And by the Grace of God may riſe again, and amend their Lives*, as the forementioned Saints and Servants of God, *David*, and St. *Peter* did: which no final, total Apoſtate ever did, or can do. Therefore, it cannot be meant of a final Apoſtacy, or *falling away from Grace.*

And therefore if you have taught any such Doctrine, you have Preached down this Article, and many plain Texts of Scripture to boot, as *They should deceive (if it were possible) the very Elect. Whom he loveth, he loveth to the end. The gifts and calling of God are without Repentance. Kept by the power of God through Faith, unto Salvation. He that believeth in him shall not be confounded. Whom he did predestinate, them he also called, whom he called, them he also justified, whom he justified, them he also glorified.* And many more gracious and infallible promises, assuring us of the stability, and perseverance of true Believers, of such as have received the Holy Ghost, and Graces thereof. 1 Pet. 2. 5. Rom. 8. 30.

Tim. Nay, now we are in indeed, if we are come to Election and Predestination.

Tit. Yea, and good and proper mediums too, to prove no final apostacy, or falling away from grace; for grant the one, and the other follows. Election and Predestination are inconsistent with a total and final defection. But I hope [*Tim*] these are not frightfull terms to you, you have heard of them before?

Tim. Yes, but don't well understand them, Election and Predestination! 'tis nonsense.

Tit. Such sense as you have subscribed to, and consequently should believe, and maintain against all Arminians and other Opposers.

Tim. I can't imagin any Article of our Church asserts any such thing, so contrary to all reason, as nothing can be more.

Tit. Yes, this is such an unreasonable Article, and by good luck the very next in course, and so full mouth'd for Election and Predestination, that you'ld think some body spoke it through *Calvin*'s Mouth, or at least that: that wretched, stiff Predestinarian guided the hand of him that writ it.—— Look there, 'tis [*Tim.*] nay, ne'er start at it: but out with it, like a man of metal.

Article 17.

Tim. *Predestination to life is the Everlasting purpose of God, whereby (before the Foundations of the World were laid) he hath constantly decreed by his Counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of Mankind; and to bring them by Christ to Everlasting Salvation, as Vessels made to Honour: wherefore they which be endued with so excellent a benefit of God, be called according to Gods purpose by his Spirit, working in due season; they through Grace obey the calling, they be justified freely, they be made Sons of God by Adoption, they be made like the Image of his only begotten Son Jesus Christ, they walk Religiously in good works: and at length by Gods mercy, they attain to Everlasting Felicity.*

As the Godly consideration of Predestination, and our Election in Christ is full of sweet, pleasant and unspeakable comfort to Godly Persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the Flesh, and their Earthly Members, and drawing up their mind to high and Heavenly things, as well because it doth greatly establish and confirm their Faith of Eternal Salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of Gods predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perillous than desperation.

Furthermore, we must receive Gods promises in such wise as they be generally set forth to us in Holy Scripture: and in our doings, that will of God is to be followed, which we have expresly declared unto us in the word of God.

Tit. Bless me, what's the reason of this sudden paleness in your countenance? you look as though you were fainting away.

Tim. Not so Sir, but I am stricken with a strange horror and astonishment, to think how our Pulpits ring of Doctrines directly contrary to this Article; for though I was so careless as never to read the Articles till now, yet I concluded these great Dons had, and never questioning their honesty, I was confirmed in it, by their constant preaching, no such Article could possibly be: but now I see they are out as much as I, I pity them with all my heart.

Tit. Pity thy self man.

Tim. I do so, but them more, because I declare it, mine was a sin of Ignorance, I am afraid theirs is otherwise: and because, being leading men, they have drawn me and many more into this error, by their authority.

Tit. I am more than half of your opinion. For our Church (as fore-seeing how prone men would be to dance after *Arminius* his Pipe) hath taken more pains in framing this Article than ordinary, on purpose to prevent them; and 'tis so full, so plain and punctual,

that (one would think) no miſtake can ariſe, but what is willfull.

Tim. Full and punctual? there is all that ever can be thought on againſt Univerſal Redemption, Free Will, Falling away from Grace, and the uſe of thoſe points, which are moſt what their ſubjects, eſpecially on popular occaſions.

Tit. Take the contents of the Article, and you will be confirmed in your opinion —— which are theſe,

1. There is a predeſtination of Men unto Everlaſting Life.
2. Predeſtination hath been from Everlaſting.
3. Not all men, but certain, are Predeſtinated to be ſaved.
4. They which are Predeſtinate unto Salvation, cannot periſh.
5. In Chriſt Jeſus, of the meer will and purpoſe of God ſome are Elected, and not others to Salvation.
6. They who are Elected unto Salvation, if they come unto years of diſcretion, are called both, outwardly by the word, and inwardly by the Spirit of God.
7. The Predeſtinate are both juſtified by Faith, ſanctified by the Holy Ghoſt, and ſhall be glorified in the life to come.
8. The conſideration of Predeſtination is to the Godly moſt comfortable, but to curious and carnal perſons very dangerous.
9. The general promiſes of God, ſet forth in Holy Scripture, are to be embraced of us
10. In our actions the word of God, which is his revealed will, muſt be our direction.

Theſe are the ſeveral Doctrines laid down and aſſerted in this Article. — Would you have any more?

Tim. No, here is enough, and as much as all, that ever wrote for Predeſtination and Election, can ſay: and had our Church enlarged this Article to the bulk of the Common Prayer, ſhe could not have ſpoke more to the purpoſe, than ſhe hath in this one Page. I wonder the Reverend Fathers of the Church will ſuffer her Sons to wrong her, as they do dayly, openly making her ſpeak through their Mouths, and often through the louder mouth of the preſs, thoſe Tenets, which ſhe never held, nay, which in the very body of her Articles, ſhe ſo plainly diſowns and contradicts. —

Tit. I rejoyce at your Conviction: Now theſe being fundamental points, it may not be amiſs, (I think) nor time ill ſpent, to ſee a little (for your fuller ſatisfaction and confirmation) what ground and footing each point in this Article hath in holy writ; the perfect Rule and Touchſtone of all matters of Faith, and manners.

Tim. No ſure, no loſs of time, but time well improved; and if you will take ſo much pains, I ſhall thankfully partake of it.

Tit. For the vindication of our Church, reprehenſion of thoſe men who have ſubſcribed to her, and yet oppoſe her, and for thy eſtabliſhment (*Tim.*) I will do it. To begin with the firſt then.

1. *There is a Predeſtination of men unto life Everlaſting.* To ſit on my Right hand, and on my left, is not *mine* to give, but ſhall be given to them, for whom it is *prepared* of my *Father*. For many are called but few *choſen*. But for the *Elects* ſake thoſe dayes ſhall be ſhortned. All that the Father hath *given* me ſhall come unto me. To this truth alſo doe the Evangeliſts St. *Luke* and St. *Paul* give witneſs: the former ſaith that of the Gentiles at *Antioch*, ſo many as were *Ordained* unto Eternal life *believed*: and the other ſaith, whom he foreknew he alſo did *Predeſtinate*. And *Paul* bleſſeth God for this, ſaying, Bleſſed be God the Father of our Lord Jeſus Chriſt, who, &c. hath *choſen us in him, before the foundation of the world; having Predeſtinated us unto the adoption of Children by Jeſus Chriſt unto himſelf*. Are not theſe Texts to the purpoſe?

Matth. 20. 23.
Matth. 22. 14.
Matth. 24. 23.
Joh. 6. 37.
Act. 13. 48.
Rom. 8. 29.
Eph. 1. 3, 4, 5.

Tim. As clear as can be.

Tit. Beſides the Example of the Elected Creatures, Men and Angels; of the two brethren *Abel* and *Cain*; *Iſaac* and *Iſhmael*; *Jacob* and *Eſau*; of the two ſervants of King *Pharaoh*, of the two Kingdoms of *Juda* and *Iſrael*; the two peoples *Jews* and *Gentiles*: the two Apoſtles *Peter* and *Judas*; the two thieves upon the Croſs; the two men in the fields; the women at the Mill, are a great illuſtration to this truth. —— The next is,

2. *Predeſtination hath been from Everlaſting*, or before all times; Then ſhall the King ſay unto them on his right hand, come ye bleſſed of my father: inherit the *Kingdom prepared* for you from the *foundation of the world*: which the Apoſtle underſtands to be from Everlaſting, ſaying God hath choſen us in him before *the foundation of the world*. Again, God hath ſaved us and called us with an holy calling, not *according to our works*, but according to his own *purpoſe and grace*, which was given us in Chriſt

Matth. 25. 34.
Eph. 1. 4.

Jeſus

Jesus, *before the world began.* —And as good footing on the same word hath the following point, *viz.*

3. *Not all men, but certain, are predestinated to be saved.* Rejoyce that *your names* are written in heaven, saith our Saviour, and I know *mine*, and am known of *mine*. I suffer all things for the *Elects sake*. And our Church (in her order for burial of the dead) prayes for the accomplishment of the *number of Gods Elect*. And again in the same Office, come yea blessed, receive the Kingdom prepared *for you*. And in the form of Baptism, we pray that the infant (to be baptized) may remain in the number of *thine Elect Children*, &c. not all men, but a certain number are Elected or Predestinated to life. Luk. 10.20. Joh. 1.14 2 Tim. 2.1

4. *They which are Predestinated unto Salvation cannot perish.* All that the Father hath given me, *shall come unto me*, and him that cometh to me, I will in no wise cast out. I give unto them eternal life, and they shall *never perish*, neither shall any man pluck them out of my hand; and no man is able to pluck them out of my Fathers hand, who is greater than all. And the gates of hell shall not prevail against them. Moreover, whom he Predestinated, them he also glorified. The gifts and calling of God are without repentance. They went out from us, because they were not of us; for if they had been of us, they would have continued with us. —So the next point (which these men so much stick at) is as cleerly taught in Gods word, as any of the former, —— namely Joh. 6.37. Joh. 10.28,29. Math. 15.13. Rom. 8.30. Rom. 11.29. 1 Joh. 2.19.

5. *That of the meer will and purpose of God, some men in Christ Jesus are Elected, and not others, unto salvation.* *a* That the purpose of God according to Election might stand. *b* Having Predstinated us according to the good pleasure of his will. *c* Not according to our works, but according to his own purpose and grace. *d* I will have mercy on whom I will have mercy, &c. *f* He hath chosen us in Christ, and Predestinated us through Christ. *g* Ye are not redeemed with corruptible things, &c. but by the precious blood of Christ, as of a Lamb, &c. who verily was *foreordained*, before the foundation of the world, but was manifest in these last times *for you*. Who hath Predestinated us to the praise of the glory of his grace. The Lord hath made all things for himself, yea even the wicked for the day of wrath. Hath not the Potter power over the clay, of the same lump to make one vessel unto honour, another unto dishonour? —was ever any thing more fully and plainly said in holy writ, than this part of our Article? *a* Rom. 9.11. *b* Eph. 1.5. *c* 2 Tim. 1.9. *d* Exod. 33.19. *e* Rom. 9.15. *f* Eph. 1.4,5. *g* 1 Pet. 1.18, 19,20. *h* Eph. 1.5,6. Prov. 16.4. Rom. 9.21.

Tim. I think not, or can be.

Tit. These portions of Scripture (to which more might be added were it needfull) doe not barely assert a Predestination of some, and not of others, but assign also all the causes of such Predestination, —as

1. The Cause efficient, to be the everlasting purpose of God.
2. The Cause formal, Gods infinite goodness, mercy and free grace.
3. The Cause material, the blood of Christ.
4. The Cause final or end, (why both God the Father hath loved, and Christ for his Elect hath suffered) is, the glory of God and the salvation of men: so that I cannot see how any man, who is at enmity with this Article, can hold any good friendship with these Texts of Scripture: or with those that arise to prove the next point, which is this,

6. *They, who are Elected unto salvation, if they come unto years of discretion, are called both outwardly by the word, and inwardly by the spirit of God.* These things are most evident and clear in the Scriptures, where is set down, both the calling of the Predestinate, their obedience to the word being called, their adoption by the Spirit to be the chidren of God, and their holiness of life and conversation, —whom he did Predestinate, them he also *called*. God separated me from my mothers womb, *Called me* by his grace. Walk worthy of God, who hath *Called you* to his Kingdom and glory. He hath saved us and *called us with an holy calling*, according to his own purpose and grace, &c. In whom also ye trusted, after ye heard the word of truth, the gospel of your salvation. Ye have received the spirit of adoption, whereby we cry, Abba father, the same spirit bearing witness with your spirits, that we are the children of God. And for their being chosen and called to holiness of life and good works, the Apostle plainly enough asserts, saying we are his workmanship, created in Christ Jesus unto good works, which God hath ordained that we should walk in them. And the Grace of God hath appeared, &c. teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and Godly in this present world. —— yea saith the next Proposition. Rom. 8.30. Gal. 1.15. 1 Thess. 2.12. 2 Tim. 1.9. Eph. 1.13. Rom. 8.15,16. Eph. 2.10. Tit. 2.11,12.

7. *The Predestinate are both justified by faith, sanctified by the Spirit, and shall be glorified in the life to come.* All these blessed effects of Predestination, doth the Scripture fully assert, for know (saith the Apostle) a man is not justified by the works of the Law,

Gal. 2. 16. but by the faith of Jesus Christ. Moreover whom he predestinated, &c. them he also glorified. If children then heirs, heirs of God, and joint-heirs with Christ. And as we Rom. 8. 30. v. 17. have born the image of the earthly, so shall we bear the image of the heavenly. Now are not all these consequents of Predestination, *viz.* Justification, Sanctification, and Glo- 1 Cor. 15. 49. rification fully enough expressed in these Texts?

Tim. Very fully, in my opinion.

Tit. Therefore very well doth our Church say, in the next part of this Article, That

8. *The consideration of Predestination, is to the godly most comfortable; but to curious and carnal persons very dangerous.* To the former, the Meditation of it must needs be exceeding sweet, pleasant and comfortable, because it greatly confirms their faith in Christ, and encreases their love towards God. I account the sufferings of this present time, are not Rom. 8. 18. v. 31, 32, 33, worthy to be compared with the glory, that shall be revealed in us. If God be for us, who 34. can be against us? He that spared not his own Son, how shall he not, with him, freely give us all things. Who shall lay any thing to the charge of Gods Elect, it is God that justifieth, who is he that condemneth? ye are sealed with the holy spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the Eph. 1. 13, 14. praise of his glory. And again, grieve not the holy Spirit whereby ye are sealed unto the Eph. 4. 30. day of Redemption. Here is a deep and large Well of Consolation to the godly; yet not affording the least drop to carnal and wicked men.

Tim. But doth not this Doctrine lead towards Desperation?

Tit. by no means; for no man, either from the word of God, or this Article of our Church, can gather, that he is a vessel of wrath fitted for destruction; but contrariwise, by many and great arguments may perswade himself, that God wills not his destruction, as by the next proposition plainly appears, *viz.*

9. *That the general promises of God, set forth in holy Scripture, are to be embraced of* Matth. 11. 28. 39. *us*, such are, *Come unto me all ye that travel and are heavy laden, and I will give you rest.* Joh. 3. 16. 17. God gave his onely beloved Son, that whosoever believeth in him, should not perish, &c. 1 Tim. 2. 4. Who will have all men to be saved and come to the knowledge of the truth. These and many more such general Promises of grace and favour to mankind are heartily to be embraced of us, as encouragements to faith, repentance and an holy life. So that whoever embraceth these promises, (and as our Church in the close of this Article saith.)

10. *Will in his actions be directed by the revealed will of God, hath no ground to despaire, or to exclude himself out of the number of Gods Predestinate or chosen ones.* Thus you see the drift of this Article, comprehending most fully and clearly, that great doctrine of Predestination, with all its coherent doctrines, which is so much cryed down in our day; and (which is the wonder and shame of all) by some sons of our Church, who have subscribed it.

Tim. I must confess I have been one of those, led by the example of the greater ones, rather than by the depth of my own knowledge. But surely these men have something to say for themselves; is not our Church single in this point.

Tit. Admit she were, yet there are two weighty reasons, why they should not desert or oppose her in this: First, Because she hath the Scripture on her side; And Secondly, Because they have listed themselves her faithfull votaries, by subscription.

Tim. That is true, these are plaguy strong tyes.

Tit. But withall I say, she is not single in this point, for the Churches in *Helvetia*, *Basil* and *France* believe and hold the same, as their publick confessions bear witness, yea, all the reformed Church.

Tim. Who then are the enemies to it?

Tit. The *Arminians*, *Socinians*, *Antinomians* and *Papists*; amongst these last, the *Jesuits* are the acutest and most malitious opposers of it.

Tim. This is more than I understood before.

Tit. It must needs, since you never inquired into it before, no, not so much as to consult the Article, which of it self had been sufficient to have regulated you, both in your private opinion and publick Doctrine, whereby you have often brought your self under Jude 10. 13. the lash of that severe reprehension of St. *Jude*, to those, *who foam out their own shame, speaking evil of those things, they know not.*

Tim. I am convinced it had been as well, to have let these high points alone.

Tit. As well? and much better: had you spent your time, and exercised your Talent [*Tim*] upon the 10 Commandments; Preached down Atheism, Idolatry, Drunkenness,

enneſs, Whoredom, Swearing, and ſuch immoralities; and in Preaching up Faith, Repentance, Sobriety, Righteouſneſs and Godlineſs, you would have done God better ſervice, and had more thanks from your Reverend Dioceſan, than for your yelping againſt Predeſtination, Election, ſtability in grace, &c. without meaſure or reaſon, and (as you acknowledge your ſelf) without underſtanding. ——— 'Tis a miſerable reproach to our Church, to ſee Buzards ſoaring at that, which is above the Eagles flight.

Tim. I ſhall be more carefull for the time to come; and lay out more hours dayly in Reading than ever I have done. —

Tit. 'Tis well reſolved, and to that forget not to add daily and ſerious praying; and it may not be amiſs to inſert into your private devotions, thoſe requeſts of our Church. *Lighten our darkneſs, we beſeech thee O Lord, and forgive us all our ſins, negligences and ignorances*——— But 'tis time we diſmiſs this, and look to the next Article. —

Article 18. Of obtaining eternal Salvation only by the Name of Chriſt.

Tim. *They alſo are to be had accurſed, that preſume to ſay, that every man ſhall be ſaved by the Law or Sect which he profeſſeth, ſo that he be diligent to frame his life according to that Law, and the light of nature. For Holy Scripture doth ſet out unto us only the name of Jeſus Chriſt, whereby men muſt be ſaved.*

Tit. What is your judgment, touching this Article?

Tim. My judgment is, that our Church is too ſcanty in her charity to damn the greateſt part of the world; even many Heathens, who have lived admirable good, ſtrict and moral lives, according to the Religion, and light they had: and for ought I can ſee, the *Patriarchs* to boot, and all that lived before Chriſt. —

Tit. Not a word on't *Tim:* For all that our Church ſaith in this Article is, *That the Profeſſion of every Religion cannot ſave a man, live he never ſo virtuouſly: and that no man ever was or ſhall be ſaved, but only by the name, or Faith of Jeſus Chriſt*; This doth not condemn the *Patriarchs* or thoſe before Chriſt, who believed in him to come, and whoſe Faith was every way as beneficial to them, as ours believing in him now he is come, and the Apoſtle recounting many of theſe, *Heb.* 11. ſaith theſe all dyed in the Faith.

Tim. But then what ſhall become of the poor Heathens?

Tit. Our Church determines not, but wiſely ſaith, whoſoever among them (or any other ſort of Mankind) are ſaved, are ſaved by the name or Faith of Jeſus Chriſt; and no other. And gives you her reaſon, *becauſe the holy Scripture doth ſet it out ſo to us*; ſaying, *through his (Jeſus Chriſts) name, whoſoever believeth in him, ſhall receive remiſſion of ſins: neither is there Salvation in any other, for there is none other name under Heaven given among men, whereby we muſt be ſaved.* So that the charity of our Church in this point, is every whit as large as the Scriptures will allow. And this is the Faith and Confeſſion of the Reformed Churches; (*d.*) and therefore whether your charity [*Tim*] or your ignorance be the greater, I will not ſay; but this I ſay, to ſubſcribe to ſuch a number of unintelligible Articles, unſight and unſeen, was no Mathematical demonſtration of a wonderfull wiſdom in you.

Tim. But it was a ſign of the greater Faith.

Tit. Yes, a Popiſh or implicit Faith, by virtue of which (if the Impoſers honeſty had not been of a better ſtamp than your Faith) you might have under-written to the Alcoran or Maſs book, as well as the Articles. —

Tim. No, hold there.

Tit. Why what ſhould have hindered; nay, how do you know you did not; ſince you never lookt what it was?

Tim. But who could divine, but I would?

Tit. That's ſomewhat indeed, for I believe they don't often meet with ſuch blind Believers: which may make them (as you ſay) ſomewhat the more wary. But if the worſt had come to the worſt, you could have come off *tutâ conſcientiâ*.

Tim. How ſo?

Tit. As you do with the Articles, which you (believe) have ſubſcribed.

Tim. How is that?

Tit. Deny them all, or many (at leaſt) of the moſt conſiderable of them.

Tim. What won't go down, muſt come up, and there is an end on't.

Tit. Then I hope the next will down glibb, for I know nothing in it, that is the leaſt choaky——— Try,

Article 19. Of the Church.

Tim. *The viſible Church of Chriſt is a Congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly miniſtred, according to Chriſts ordinance, in all thoſe things that of neceſſity are requiſite to the ſame.*

As the Church of Hierusalem, Alexandria *and* Antioch *have erred: So also the Church of* Rome *hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.*

Tit. Well, are not my words true, there is nothing sticking here?

Tim. Yes, something that sticks with me a little; and doth not go so smoothly off, as I expected.

Tit. What should that be; you believe such a thing as a visible Church of Christ, don't you?

Tim. Yes, but not this description of it?

Tit. Wherein is it faulty?

Tim. The fault is this, that our Churches charity (in my mind) is as much too great in this, as it is too little in the former Article.

Tit. How so, prithee?

Tim. Because by this description of a true visible Church, she allowes some of the Fanatick Congregations to be true Churches, or at least true members of the visible Church of Christ: for in some of these Congregations, *the Word* (they say) *is purely preached, and the Sacraments be duly administred, according to Christs Ordinance, in all those things, that of necessity are requisite to the same.*

Tit. And if it be so, why should they not be reckoned among those parts, that help to make up the whole.

Tim. What without the Common Prayer and Ceremonies? these true Churches, or true Members of the visible Church of Christ? God deliver me from such Churches.

Tit. Why the Article doth not tell you, these are necessary to the constitution of a Church, *but only the Preaching of the pure Word, and right Administration of the Sacraments.*

Tim. Well, they are none of our Church, I am sure.

Tit. True, no more are the Reformed Churches beyond the Seas, yet *parts and members* of the *visible Church of Christ*, and our Church is no more. —— But I find (*Tim.*) you have a greater kindness for *Socrates, Plato*, and other Heathen, than for these Dissenters, for you could be content, even now, the former might be saved, but for the Salvation of these latter ——

Tim. What have I to do with their Salvation?

Tit. Not much I confess; only 'tis an old maxim with Divines, that *Extra Ecclesiam nulla salus*: So that if you totally exclude them out of the true Church of Christ, you do (as much as in you lyes) to barr them out of Heaven: for which they have reason to give you little thanks. ——

Tim. I value not their thanks.

Tit. However let them have your Prayers, that since they are no Christians as yet, they may be such in time: especially on Good Friday, when you pray *for all Turks, Jews, Infidels and Hereticks*, think on them, will you?

Tim. Then or not at all, for I know no other part of our Liturgy will comprehend them. ——

Tit. Yes, If I mistake not, there is one place more, wherein they may be remembred, without much danger of defiling our Prayers with the thoughts of them.

Tim. Where is that? I cannot call it to mind.

Tit. That's much, when you read it some 3 times a week; 'tis that in the Litany —— *That it may please thee to have Mercy upon all men.* So that if you do but allow them to be men (not beasts) you may venture to let them have a snip in that sentence, ——

Tim. You have named all, I am sure now, wherein they can have any share.

Tit. Suppose when you read the Confession —— *We have left undone those things, which we ought to have done: and we have done those things, which we ought not to have done*; We should understand it of the *Phanaticks* as well as of our selves, would there be any harm in it?

Tim. None in the world, for doubtless 'tis true of them to a Tittle. And if there were any more such instances, I should begin to think, our Prayers were composed chiefly for them: —— But surely there is no more?

Tit. Many more.

Tim. Where?

Tit. In the Litany, as that ——*From all Pride, vain Glory and Hypocrisie; from envy, hatred, malice and all uncharitableness.*

Tim. Nothing ever more pertinent.

Tit. Except that, ——*From all Sedition, privy Conspiracy and Rebellion; from all false Doctrine, Heresie and Schisme.*

Tim. Better and better,

Tit. And that it may please thee to bring into the way of Truth, all such as have erred, and are deceived; That it may please thee to forgive our enemies, persecutors and slanderers, and to turn their hearts.

Tim. Incomparable I profess; I shall never read these Prayers hence forward, but I shall think of the men: they are so apt, so exceeding apt, that it will add to my devotion ever after, — Where were my Brains that I never noticed this before. As I hope to live, I believe, scarce a Bishop that knew for whose sake, those Prayers were inserted, till now.

Tit. Now then I hope, you will let these poor *Gibeonites* share both in your Confessions and Petitions, as oft as you may, without turning your Zeal to God, into passion against them, in Prayer: and I have so much Charity, as to think they will do much for you: and with that sincerity and love, as becomes fellow members of the visible Church of Christ, for such I take them to be; nor doth our Church in this Article exclude them, which made it stick long to long by the way, but by this time I hope 'tis pretty well down; if not, I am sure the next will drive it down.

Tim. I'le try.

Article 20. Of the Authority of the Church.

The Church hath power to decree Rites or Ceremonies, and Authority in Controversies of Faith: And yet it is not lawfull for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a witness and a keeper of holy writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

Tit. I need not ask whether you ever read this before, because I know you did not; but how do you like it now you have read it?

Tim. Not at all in truth, unleſs by *Church* they mean that at *Weſtminſter*: nor can it be true (as to us) in any other ſenſe, for 'tis that *Great Aſſembly* or *General Council* that decrees, and appoints all our Rites and Ceremonies, and we have no other than what they approve and eſtabliſh, witneſs the *Act before the common prayer.*

Tit. But you believe the Church hath a power to decree Rites, which is all the Article aſſerts in that point ——

Tim. Decree, Ay ſhe may decree and decree till her heart akes, but if ſhe have not the Votes of the Houſe, ſhe ſhall never have the thanks of the Houſe for her pains; and without their Votes and Thanks, I know what her decrees will come to.

Tit. To what?

Tim. To ſcorn and diſdain; with them that make thoſe decrees, ſaid man, if all the Reverend Biſhops of the Land ſhould ſit together in Council, and decree a Ceremony no bigger than the daſh over an Adverb, which is ſcarce half a croſs, it would ſignifie no more, than if you and I ſhould do it.

Tit. How, you and I, we have no power at all.

Tim. Ev'e as much as their Lordſhips in this caſe, was not the P —— but the other day, decreeing out of the Church thoſe Rites and Ceremonies (or a good part of them) that we have; and had it had the Royal ſtamp; the Biſhops might have thrown their Caps after them.

Tit. And is it not fit that they which make other Laws, ſhould by Law eſtabliſh the Government in the Church?

Tim. Therefore I would have this Article amended, and named thus, the P. (that is King, Lords and Commons Aſſembled, *&c.*) have power, *&c.* Leaving out the Word *Church*, elſe I will never ſubſcribe it.

Tit. That's done already.

Tim. I care not, but I won't own it.

Tit. But can you withdraw your hand ſingly from this, and yet ſubſcribe and own the reſt?

Tim. Yes, very well.

Tit. That's a cunning trick indeed; 'tis next to a mental reſervation. ——By virtue of which, a man may ſubſcribe any thing, all things, and yet in truth ſubſcribe nothing. So that I have all this while been under a miſtake, for I thought you had ſubſcribed all the Articles, and it ſeems you have not, but a little here and there only, as it ſhould pleaſe you, when you come to read them.

Tim. And as much too, I think, as reaſon can expect.

Tit. Mighty pretty truly; read the next, and (having had your *ſubſcription* before hand) let us now have your *intention*, when you have peruſed it.

Article 21. Of the Authority of General Councels.

Tim. *General Councels may not be gathered together without the Commandment and Will of Princes. And when they be gathered together (foraſmuch as they be an Aſſembly of men whereof all be not governed by the Spirit and Word of God) they may err, and ſometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as neceſſary to ſalvation, have neither ſtrength nor Authority, unleſs it may be declared that they be taken out of holy Scripture.*

Tit. Now, what did you think of this, at the time of ſubſcription?

Tim. How could I think any thing of what I never ſaw, read nor heard? but now I think 'tis found and good, and I own and aſſent to it: though it is like (in our time) there may be no occaſion to make uſe of it.

Tit. Then we'll diſmiſs it to our Succeſſors, and come to the next.

Article 22. Of Purgatory.

Tim. *The Romiſh Doctrine concerning Purgatory, Pardons, Worſhipping and Adoration, as well of Images, as of Reliques, and alſo Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.*

Tit. Here I hope your heart ſhall follow your hand.

Tim. Ay Sir, and more hearts if I had them, for all this I ſtedfaſtly believe: though I am afraid, this Faith is going out of faſhion.

Tit. I hope not; as long as the Defendor of it lives, there is no fear; and if Prayers will add to his days, he is like to live as long as any that ever ſat on his Throne, and therefore I hope our Fears will dye, before he dyes.

Tim. Pray God they may, and be buried too, never to riſe more in our Generation, or in the Generations after us.

Tit. Amen, Amen. ——And I am joyful to find you ſo hearty a Proteſtant, I wiſh they be all ſuch, that wear our Livery. ——But what's the next Article?

Article 23. Of miniſtring in the Congregation.

Tim. *It is not lawful for any man to take upon him the Office of Publick preaching, or miniſtring the Sacraments in the Congregation, before he be lawfully called and ſent to execute the ſame. And thoſe we ought to judge lawfully called and ſent, which be choſen and called to this work by men who have publick authority given unto them in the Congregation, to call and ſend Miniſters into the Lords Vineyard.*

Tit. I ſuppoſe we need not ſtay long here neither.

Tim. No, for I know none but *Quakers, Lay-Elders*, and ſuch holders forth, as the Apoſtle deſcribes.—That creep into Houſes, and lead captive ſilly women, *&c.* but can digeſt this Article well enough, I am ſure there is never an Orthodox Divine (nay, ſcarce a right *Preſbyterian*) but will ſubſcribe to it.

Tit. Preſbyterian, yes, for Ordination by laying on of hands is a Doctrine they ſtiffly maintain, both in their Sermons and Writings: yea, and many of them have admitted of Epiſcopal Ordination, rather than run before they were ſent.

Tim. I know they have, but for all the reſt of the Diſſenters, they had as lieve Old Ketch ſhould gull them as a Biſhop.

Tit. Why then are the *Preſbyterians* deemed as the great bane and peſt in Church and State, when (as to, in reſpect to others) they are men of ſome orders. ——

Tim.

Tim. O Sir, becauſe they are the leading faction.

Tit. Leading do you call them, I am ſure they lead the ſmalleſt number, of any Diſſenters this day in the Nation,—— yet unhappy men that they are; all that do any ways oppoſe or undermine the Government either in Church or State, are cryed down, under that (new frightfull and abominable) title, *Preſbyterians*, for my part (though I know they are not infallible yet) I cannot but pity them.——

Tim. But I can't, what pity a crew of Knaves and Villains?

Tit. Take heed [*Tim.*], for they come neareſt the Church of *England* of any other Diſſenters, and upon a ſmall abatement, could joyn with her, which the reſt of the Diſſenters would not; and are they the worſe Knaves and Villains for this?

Tim. Yes, much the worſe—— but pray ſay no more of them, for I abhor the very name, and cannot hear it repeated with Patience.——

Tit. I would not provoke you too much; but I would gladly hear your reaſons.

Tim. That I can't do without thinking of them, (at leaſt) and the very thoughts of them put me into ſuch a heat, as utterly confounds my reaſon.

Tit. We uſe to ſay, break my head and ſhew me a reaſon: but it ſeems they muſt be content to be called Knaves, Villains, and what not, without reaſon.

Tim. Yes, for this once they muſt and ſhall; and that for this reaſon, becauſe I can't ſtay now to give my reaſons.

Tit. Are they ſo very long then?

Tim. Yes, much longer I ſee, than the next Article, which I am juſt going to read.

Tit. Well [*Tim.*] I perceive 'tis an hard matter to force reaſon from you. ——proceed as you will.

Article 24. Of ſpeaking in the Congregation, in ſuch a Tongue as the people underſtandeth.

Tim. *It is a thing plainly repugnant to the VVord of God, and the cuſtom of the Primitive Church, to have publick Prayer in the Church, or to miniſter the Sacraments in a Tongue not underſtood of the People.*

Tit. There is nothing you can diſlike in this?

Tim. No, 'tis very Orthodox, and according to the Apoſtles direction. 1 *Cor.* 14. 9. to 19.

Tit. So. I perceive you have ſome Scripture at command.

Tim. Yes, but this Text I cannot but remember: For at one of the conferences appointed by the right Reverend Father in God, the B. of *L.* where the ſubject was againſt Praying, &c. in an unknown tongue; the *Dr.* that Preached in our diviſion, cited this place ſo often, that I ſhall never forget it.——

Tit. You give a good account how you came to have it ſo ready at hand— proceed to the next.

Article 25. Of the Sacraments.

Tim. *Sacraments ordained of Chriſt, be not only badges or tokens of Chriſtian mens profeſſion: but rather they be certain ſure witneſſes, and effectual ſigns of grace, and Gods good will towards us, by the which he doth work inviſibly in us, and doth not onely quicken, but alſo ſtrengthen and confirm our faith in him.*

There are two Sacraments ordained of Chriſt our Lord in the Goſpel, that is to ſay Baptiſm and the Supper of the Lord.

Thoſe five commonly called Sacraments, that is to ſay, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be accounted for Sacraments of the Goſpel, being ſuch as have grown, partly of the corrupt following of the Apoſtles, partly are ſtates of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptiſm and the Lords Supper, for that they have not any viſible Sign or Ceremony ordained of God.

The Sacraments were not ordained of Chriſt to be gazed upon, or to be carried about, but that we ſhould duly uſe them. And in ſuch onely as worthily receive the ſame, they have a wholſom effect or operation; but they that receive them unworthily, purchaſe to themſelves damnation, as St Paul ſaith.

Tit. You may read on, for I know not but you'r ſound in this, and I ſhall not charge you, but where I know you are guilty.

Artic. 26. Of the unworthineſs of the Miniſters, which hinder not the effects of the Sacraments.

Tim. *Although in the viſible Church the evil be ever mingled with the good, and ſometime the evil have chief authority in the miniſtration of the VVord and Sacraments; yet forasmuch as they do not the ſame in their own name, but in Chriſts, and do miniſter by his Commiſſion and Authority, we may uſe their Miniſtry, both in hearing the VVord of God, and in the receiving of the Sacraments. Neither is the effect of Chriſts Ordinance taken away by their wickedneſs, nor the grace of Gods gifts diminiſhed from ſuch as by faith, and rightly do receive the Sacraments miniſtred unto them, which be effectual, becauſe of Chriſts inſtitution and promiſe, although they be miniſtred by evil men.*

Nevertheleſs, it appertaineth to the Diſcipline of the Church, that enquiry be made of evil Miniſters, and they be accuſed by thoſe that have knowledge of their offences; and finally being found guilty, by juſt judgement be depoſed.

Tit. your opinion of this [*Tim.*?]

Tim. I have a very good opinion of it, as of any I have yet read.

Tit. But if I miſtake not, there is that in the cloſe of it, toucheth your copy-hold.

Tim. What is that.

Tit. 'Tis this— *nevertheleſs it appertaineth to the Diſcipline of the Church, that enquiry be made of evil Miniſters, and that they be accuſed by thoſe that have knowledge of their offences, and finally, being found guilty, by juſt judgement be depoſed.* Can you heartily conſent to this?

Tim. Yes, why not?

Tit. Here is no body preſent but our ſelves, therefore I will be plain with you, and tell you the ground of my Queſtion: Were you not long ſince preſented and accuſed to your Dioceſan by the Church-wardens of the Pariſh where you officiate?

Tim. Yes, there was a Puritanical, Fanatical Church-warden did preſent me, like a ſplenetick Knave as he was.

Tit. But pray what was your Crime?

Tim. A ſmall matter, onely ſitting up too late, and playing the Good-fellow a little too much one Saturday night, being to adminiſter the Sacrament the next morning; and the Raſcal told his Lordſhip 'twas a thing frequent with me ſo to do.

Tit. And what did the biſhop ſay to you?

Tim. He gave me a grave Admonition, and told me, if that wrought not upon me, Suſpenſion ſhould follow.

Tit. He ſpake like himſelf; yet if he had done it, as well as ſaid it, it might have been better; for I don't hear that his Fatherly Admonition hath wrought in you the leaſt reformation. What you did before, I am credibly inform'd you do ſtill: nay, that you mend as fowr Ale in Summer, inſomuch that the far greater part of the Pariſh are ſo ſcandalized at you, that they reſolve never to receive the Sacrament at your hands more.

Tim. 'Tis a ſign they are a company of nice, ſqueemiſh Idiots, and know nothing; elſe they would underſtand that neither my Vices nor my Vertues ſignifie any thing to them in my Preaching the Word, or Adminiſtring the Sacrament.

Tit. Then whether you are holy or wicked, ſober or diſorderly in your Life, it muſt be the ſame thing to the People?

Tim. Yes, muſt, and is in this Caſe; for doth not this Article ſay, *That he that miniſters doth the ſame not in his own name, but in Chriſts, and by his Commiſſion and Authority—— And that the effect of Chriſts Ordinance is not taken away by his* (viz. the *Miniſters*) *wickedneſs, nor the Grace of Gods Gifts diminiſhed from ſuch as by faith do rightly receive the Sacraments miniſtred unto them.*

Tit. True, theſe are the Words of the Article, and they contain a great Truth: Should a faithleſs wicked man receive the Sacrament at the hands of the holieſt man living, the Holineſs of him that adminiſters would nothing avail ſuch an unworthy Receiver: ſo the contrary. But our Church never intended this as an encouragement to Profaneneſs in her Miniſters, as ſhe plainly declares by the cloſe of the Article; and you make a very ill uſe of it, who ſhall take ſuch liberty from it.——Beſides (*Tim.*) give me leave to tell you, that though the ill living of ſome Miniſters, and their ſlight and irreverent Adminiſtration of the Holy Sacrament, cannot obſtruct the Grace of God towards a worthy Receiver; yet this is a ſhrewd bar to keep off ſober and ſerious Perſons from that Ordinance, eſpecially in thoſe Places where they muſt receive from the hands of ſuch Miniſters, or not receive it at-all. For what Perſon that hath any ſenſe of God and Religion, and the weight of that ſacred Ordinance upon his mind, (though he ſtrives what he can to conquer all prejudices of this kind) can receive the Elements at the hands of a profligate and irreverent Miniſter, with that ſatisfaction that he can at the hands of one who by his heavenly Life, and exemplary Devotion in the Sacrament, ſhall excite and quicken the Zeal and Devotion of all that are to partake with him? No, let me diſcharge my Conſcience this once. I heartily wiſh and pray, that thoſe Reverend Fathers who have the Diſcipline of the Church, would narrowly inſpect the Lives and Manners of ſuch Perſons in the Church as you are, who by your diſorderly Converſations, and ſlight, irreverent, and ſlovenly Adminiſtration of Holy Ordinances, (I muſt tell you without flattery) are a diſhonour to God, a ſcandal to the Goſpel, a reproach to the Miniſtry, the cauſers of Diviſion and Faction, the Promoters of Atheiſm and Profaneneſs, and the bane of all true Godlineſs and Religion. 'Tis you, and ſuch as you, that open the mouths of our Enemies, that turn the glory of our Church into ſhame, and trample her honour in the duſt. 'Tis you, and ſuch as you, that make many ſick and dying ſinners go out of the world without Ghoſtly Counſel and

Abſolution; the notoriouſneſs of your Crimes raiſing in them a diſguſt againſt you, both living and dying; and who (if any of them miſcarry) muſt anſwer for thoſe Souls?

Tim. I ſhall not, if they ſend not for me.

Tit. But who ſhall anſwer for the cauſe of your not being called at ſuch a time?

Tim. What, you would have Miniſters live like Angels?

Tit. Miniſters are called Angels in Scripture; and what if I ſhould ſay they ought to live like Angels, for Purity and Holineſs? I am ſure our Saviour propounds to us an higher Pattern, when he ſaith to his Diſciples, *Matth.* 5. laſt. *Be ye perfect, even as your Father which is in Heaven is perfect.*

Tim. But that is impoſſible.

Tit. True, as to Equality, but not as to Imitation. St. *Paul* was not equal with our bleſſed Lord for Purity and Holineſs; but he was an imitator of him, as himſelf teſtifies, ſaying, *Be ye followers of me, as I am of Chriſt.* Nor is it impoſſible for you to conſider ſeriouſly the weight and dignity of your Calling, and to take heed thereto, as you are exhorted by the Biſhop, at your Ordination; which if you do (as you ought, and there promiſed to do) you ſhall be an able and faithful Miniſter of the Church of Chriſt. The exhortation runs in theſe Words.

Vid. *The Form of Ordering of Prieſts.*

YOU have heard, Brethren, as well in your private Examination, as in the Exhortation which was now made to you, and in the holy Leſſons taken out of the Goſpel, and the Writings of the Apoſtles, of what Dignity, and of how great Importance this Office is, whereunto ye are called. And now again we exhort you in the Name of our Lord Jeſus Chriſt, that you have in remembrance into how high a Dignity, and to how weighty an Office and Charge ye are called: That is to ſay, to be Meſſengers, Watchmen, and Stewards of the Lord; to teach and to premoniſh, to feed and provide for the Lords Family; to ſeek for Chriſts Sheep that are diſperſed abroad, and for his Children who are in the midſt of this naughty World, that they may be ſaved through Jeſus Chriſt for ever.

Have always therefore printed in your remembrance, how great a Treaſure is committed to your charge. For they are the Sheep of Chriſt, which he bought with his Death, and for whom he ſhed his Blood. The Church and Congregation whom you muſt ſerve, is his Spouſe, and his Body. And if it ſhall happen the ſame Church, or any Member thereof, to take any hurt or hindrance by reaſon of your negligence, ye know the greatneſs of the fault, and alſo the horrible puniſhment that will enſue. Wherefore conſider with your ſelves the end of your Miniſtry towards the Children of God, towards the Spouſe and Body of Chriſt; and ſee that you never ceaſe your Labour, your Care, and Diligence, until you have done all that lieth in you, according to your bounden duty, to bring all ſuch as are or ſhall be committed to your Charge, unto that agreement in the Faith and Knowledge of God, and to that ripeneſs and perfectneſs of age in Chriſt, that there be no place left among you, either for Errour in Religion, or for Viciouſneſs in Life.

Foraſmuch then as your Office is both of ſo great excellency, and of ſo great difficulty, ye ſee with how great care and ſtudy ye ought to apply your ſelves, as well that ye may ſhew your ſelves dutiful and thankful unto that Lord who hath placed you in ſo high a Dignity; as alſo to beware that neither you your ſelves offend, nor be occaſion that others offend. Howbeit ye cannot have a mind and will thereto of your ſelves; for that will and ability is given of God alone: Therefore ye ought, and have need to pray

earneſtly for his holy Spirit. And ſeeing that you cannot by any other means compaſs the doing of ſo weighty a Work, pertaining to the Salvation of Man, but with Doctrine and Exhortation taken out of the holy Scriptures, and with a Life agreeable to the ſame; conſider how ſtudious ye ought to be in reading and learning the Scriptures, and in framing the Manners both of your ſelves, and of them that ſpecially pertain unto you, according to the Rule of the ſame Scriptures: And for this ſelf ſame cauſe, how ye ought to forſake and ſet aſide (as much as you may) all Worldly Cares and Studies.

We have good hope that you have well weighed and pondred theſe things with your ſelves long before this time; and that you have clearly determined, by Gods Grace, to give your ſelves wholly to this Office, whereunto it hath pleaſed God to call you: So that as much as lieth in you, you will apply your ſelves wholly to this one thing, and draw all your Cares and Studies this way; and that you will continually pray to God the Father, by the mediation of our only Saviour Jeſus Chriſt, for the heavenly Aſſiſtance of the Holy Ghoſt; that by daily reading and weighing of the Scriptures, ye may wax riper and ſtronger in your Miniſtry, and that ye may ſo endeavour your ſelves from time to time, to ſanctifie the Lives of you and yours, and to faſhion them after the Rule and Doctrine of Chriſt, that ye may be wholeſom and godly Examples and Patterns for the People to follow.

Tim. I confeſs this is very ſerious and weighty, and do acknowledge I never peruſed or pondered it before.

Tit. Add to this that daily Prayer at the end of the Confeſſion, *And grant, O moſt merciful Father for his ſake, that we may hereafter live a godly righteous and ſober life, to the glory of thy name.* Is not the Miniſter concerned in this, as well as the People, when he ſaith, *and grant that we may, &c?*

Tim. Yes, without doubt: and by Gods help hereafter my Practice ſhall be more conformable to my Prayers.

Tit. Pray God it may, for evil Miniſters ('tis the phraſe uſed in this Article) are moſt odious to God and injurious to his Church, of all others. One ſuch impious Wretch, by his ungodly life, gives ſuch a wound to Religion and the Cauſe of God, as many of his Brethren (though exemplary both in life and Doctrine) are not able to heal. Beſides, I tremble to think of the Reward of ſuch a Miniſter in another world; and what he will be able to plead for himſelf to the great Biſhop of Souls, the Lord Jeſus, at his general and final Viſitation, *Rev.* 22. 12. I beſeech you therefore (*Tim.*) remember the weight and excellency of your Calling, and the ſolemn Promiſes (in the face of the Congregation) made to God then, when you were admitted to it. Not forgetting your Obligation by Baptiſm, which is the ſubject of the following Article you are next to read.

Tim. I give you my hearty thanks, and hope theſe things will make an impreſſion upon me for good.

Tit. I ſhall rejoice to ſee it——Go on.

ART. 27.

Tim. *Baptiſm is not only a ſign of Profeſſion, and mark of difference, whereby Chriſtian men are diſcerned from others that be not Chriſtened: but it is alſo a ſign of Regeneration or New Birth, whereby, as by an Inſtrument, they that receive Baptiſm rightly, are grafted into the Church: the Promiſes of the Forgiveneſs of Sin, and of our Adoption to be the Sons of God, by the Holy Ghoſt, are viſibly ſigned and ſealed: Faith is confirmed, and Grace increaſed by vertue of Prayer unto God. The Baptiſm of young Children is in any wiſe to be retained in the Church, as moſt agreeable with the Inſtitution of Chriſt.*

Tit.

Tit. You see here what high and noble priviledges are *signified and sealed* to us by our Baptism, Regeneration, Adoption, and Remission. To which our Church (explaining this Article in her Catechism) adds *Inheritors of the Kingdom of Heaven.* What Obligations to an holy Life can there be greater or stronger than these?

Tim. None, surely.

Tit. Add hereto the Covenant on our part, to renounce the Devil and all his Works: to believe the Articles of the Christian Faith, and obediently to keep Gods Holy Will and Commandments, and to walk in the same all the days of our Lives. Which Covenant, unless we perform and keep, we have no right to, or benefit by the aforesaid Priviledges. Nay, our Baptism will prove but an aggravation of our Condemnation in the day of Judgment; and an unbaptized Heathen would not change estates at that day with such a baptized Christian. Moreover, we who are made Ministers, do most solemnly devote and dedicate our selves to God, to holy services and gaining of souls, as the Deputies of Christ, in the day that we enter into holy Orders. And if none of all these bonds will hold us, certainly we are the worst of men, and deserve the highest Censures the Church can inflict upon us. And our Church will never be glorious, till all such Apostates be either throughly reformed, or totally ejected out of her.

Tim. I hope I do forsake all the Works of the Devil.

Tit. Except Drunkenness and Swearing.

Tim. Truly 'tis very seldom: In a passion perhaps an Oath may slip; and when I meet with good Company I am loath to part, and apt to be merry; but 'tis rare: And bating these, I think I have no fellowship with the Works of darkness.

Tit. But there is another Vice (I know not whether you will allow it a Work of the Devil or not) you are almost incurably infected with, for 'tis Chronical.

Tim. What's that?

Tit. That which I think in a Minister as bad as either of the former.

Tim. I can't imagine what you mean.

Tit. I mean Sloth, horrible Sloth and Idleness: spending little or no time in fitting and improving your self for the difficult and weighty Duties of your Office. And this Vice exposeth you to the rest, and all other whatever. Besides, this makes you so profoundly ignorant, that you are not able in any tolerable manner to defend our Religion against Papists and Sectaries; and your weak defence of the Truth confirms them in their Errour, and makes them cast off all thoughts of reconciliation to our Church. Doubtless therefore Idleness (in a Minister) is a great sin, a woful shame, and the Mother of many sins. And till I see you reform this, I shall have small hopes of you, as to the rest—— But this is all I shall hint to you from this Article, which puts you in mind of your Priviledges and Obligations by your Baptism. Now proceed.

ART. 28.

Tim. *The Supper of the Lord is not only a sign of the Love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christs Death: Insomuch that to such as rightly, worthily, and with Faith receive the same, the Bread which we break, is a partaking of the Body of Christ: and likewise the Cup of Blessing, is a partaking of the Blood of Christ.*

Transubstantiation (or the change of the Substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ: but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many Superstitions.

The Body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The

The Sacrament of the Lords Supper was not by Christs Ordinance reserved, carried about, lifted up, or worshipped.

Tit. You may read the two following, for they both relate to this.

ART. 29.

Tim. *The wicked, and such as be void of a lively Faith, although they do carnally and visibly press with their Teeth (as S.* Augustin *saith) the Sacrament of the Body and Blood of Christ: yet in no wise are they Partakers of Christ, but rather to their condemnation do eat and drink the Sign or Sacrament of so great a thing.*

ART. 30.

The Cup of the Lord is not to be denied to the Lay-people: For both the parts of the Lords Sacrament, by Christs Ordinance and Commandment, ought to be ministred to all Christian men alike.

Tit. What is your sentiment of these three Coherent Articles, and what do you observe from them?

Tim. I think they contain very sound Doctrine; and I observe our Church throws out Transubstantiation and Half Communion.

Tit. Nothing else?

Tim. No: What Observations do you make from them?

Tit. Such as, I think, reprehend both your Practice and Doctrine.

Tim. Pray what are they?

Tit. First, this Twenty ninth Article (which with the rest you have subscribed *ex animo* to be agreeable to the Word of God) declares, That *wicked persons, void of lively Faith, receiving the Sacrament, in no wise partake of Christ, but rather to their own condemnation.* And doth not your Conscience tell you, you have been oft such a Receiver?

Tim. I bless God, not in the least.

Tit. I am sorry for it: For whoever continues in any known sinful Courses, (open or secret) is a wicked Person. Now to omit secret Impieties, not observable by Man (yet are not by any Coverts to be hid from the notice of God) your Swearing, and Drunkenness, and Idleness are publick sinful Courses; and continuing in these (as you do hitherto) I cannot learn by this Article how you can be a worthy Communicant at this Sacred Ordinance: nay, I wonder you do not tremble to think of that of the *Apostle*, 1 Cor. 11. *He that eats and drinks unworthily, eats and drinks τὸ κρίμα judgment to himself.*

Tim. But before I come to the Sacrament I repent of these miscarriages.

Tit. What, Repentance without Reformation? This is new Divinity. Repent of Sin, and not forsake Sin? The Scriptures teach us other manner of Repentance than this: Repent and turn, *Ezek.* 18. and, Let the wicked forsake his way, *Esa.* 55. And our Liturgy will tell you, in her Confession, That true Repentance consists in sorrowing for Sin, forsaking Sin, and living soberly, righteously and godly for the time to come. Besides, had you this *lively Faith in Christ*, which our Church saith is necessary to make us worthy Receivers, I must tell you, it would purifie your heart, and reform your life, 1 *John* 3. 3. *He that hath this hope, &c.* Believe it therefore, that Faith and Repentance that consists with the allowed and daily practice of such foul irregularities in the Life, will never render you a worthy Receiver at Christs Table on Earth, or procure you admittance into his Kingdom in Heaven. Often read this Article, and take this Reprehension and Warning by it in good part; which you must needs do, if God give you an heart to reflect seriously upon your Life and Practice.——Then,

2. Another thing the reading of these Articles brings to mind, and I would be satisfied in, is this:—— Did not you once instigate your Church warden to

preſent a great part of the Youth of your Pariſh, for not coming to the Sacrament at *Eaſter?*

v. Canon 112. *Tim.* I did ſo; and 'tis agreeable to the Canon, which requires *all Men and Women of the Age of Sixteen years to receive, and to be preſented if they neglect it.*

Tit. Theſe are the Words of the Canon, I know; and I know not well how to reconcile the practice of it to the Doctrine of the Church in this 28 Article. For, muſt you and I, and all the Miniſters in *England*, take it for an unqueſtionable truth, That all in our ſeveral Pariſhes at Sixteen years of age have a lively Faith in Chriſt, *the means whereby the Body of Chriſt is received and eaten in the Supper*? I am afraid, in this corrupt and prophane Age, ſcarce One in Sixteen (not to ſay a greater number) at thoſe years have this true and lively Faith.

Tim. Well, ſuppoſe the worſt, that they have not, what then?

Tit. Then our Church ſaith, they cannot be worthy Receivers; nay, without this Faith, they rather eat to their condemnation: And is it not exceeding dangerous then for us, by preſenting them, to fright them to do that, for the doing of which (without the breach of Charity) we may doubt and fear, not one in many of them are prepar'd or qualified?

Tim. Not at all: if they have not Faith, the Sacrament may work Faith; therefore they may be compelled.

Tit. This is what I looked for, it being agreeable to your Doctrine, that the Sacrament is a Converting Ordinance.

Tim. Right, I am of that opinion; and are not you?

Tit. I don't know, unleſs you tell me in what ſenſe you mean; whether *per inſtitutionem*, or *per accidens*? If you ſay it may be ſo by accident, as a Clap of Thunder, a Fit of Sickneſs, a great Croſs or Loſs, have by Gods ſanctifying Grace been made means of mens Converſion and Reformation, none will deny it: For, as God can work without Means, ſo by any means, as pleaſeth him. But if you ſay 'tis ſo by Inſtitution, or that the Sacrament was inſtituted by Chriſt for this end; I muſt tell you 'tis a very diſputable Point.

Tim. My Judgment is for the latter.

Tit. You and I (*Tim.*) are not Men of ſuch Authority, that our particular Perſuaſion ſhould be much valued; yet I have a few things come ſuddenly to mind, that ſeem to carry ſomewhat of weight in them, to turn the Scale againſt you.

1. I do not remember where 'tis ſaid in the Goſpel, that this Ordinance is a Converting Ordinance; or that it was inſtituted by Chriſt for this end; as is frequently ſaid of the Word or Goſpel preached.

2. Nor do I remember when or where the Apoſtles admitted any to this Sacrament, before they were by the Preaching of the Word brought to believe in Chriſt. 'Tis ſaid of S. *Peter*'s Hearers, *Acts* 2. That they continued inſtant (with the Apoſtles) in Prayer, and Breaking of Bread *&c.* but it was after their Converſion, not before. Now if the Apoſtles had received it from Chriſt, (for St. *Paul* ſaith, What they received they delivered, 1 *Cor.*) That the Sacrament was appointed by Chriſt as a Converting Ordinance, it had been as proper for them to have received the unbelieving *Jews* and *Greeks* to the Sacrament with them, as to the hearing of the Goſpel preached by them: but, I ſay, I am not adviſed that they did ſo, therefore doubtleſs they had not received any ſuch Doctrine from Chriſt: nay, if they had, they were greatly unfaithful, that they did not obey it themſelves, and alſo leave it upon record in their Writings plainly, as a Rule, and for the ſatisfaction of the Church of Chriſt for ever.

3. The Inſtances of Perſons converted by this Ordinance (compared with thoſe converted by the Preaching of the Word) are ſo exceeding rare and few, as ſeem to beſpeak it not inſtituted for that end. Scarce one in an Age to be found that can ſay, he was converted firſt at the Sacrament, that this was the firſt means of enlightning his Eyes, of convincing him of Sin, of Righteouſneſs, and of Judgment; of bringing him off from his former vain Converſation, to newneſs of Heart and Life. Can you give one Inſtance in all your time? Did any one ever acknowledge or declare thus much to you?

Tim. No, in truth; but doubtleſs others can.

Tit. But, I ſay, I believe very few, for which I know no Reaſon can be given, if it were by Inſtitution an Ordinance of Converſion.——But,

4. In the laſt place, Our Church ſeems in her Articles (which you have ſubſcribed) to countenance what I urge, rather than your Opinion: for, ſhe ſaith, a lively Faith in Chriſt is a neceſſary means of a worthy Reception, and without it we rather eat our own Condemnation. Now to be brought to a lively or true Faith in Chriſt, I take this to be Converſion; and this, ſhe ſaith, is neceſſary to thoſe who come to this Ordinance: which plainly implies, they muſt come Converts thither, or elſe they cannot be worthy Gueſts at that Feaſt ——More-over, he that ſhall read the Direction of our Church to her Miniſters, in the Rubrick before the Adminiſtration of the Sacrament, touching malicious, diſorderly, and uncharitable Perſons, and ſeriouſly contemplates her moſt ſtrict, ſevere, holy, pathetical, and Chriſtian-like Exhortations to ſuch as purpoſe to be Communicants, will diſcern, and muſt acknowledge, ſhe ſeems to favour but very little this Doctrine. And, to ſpeak the truth, I ſee no reaſon but that thoſe who are of that Opinion may open the door to the Altar as wide as they do thoſe to the Church; there being no Warrant in the Goſpel to hinder any (how wicked ſoever) from the ordinary (nay inſtituted) means of their Converſion.

Tim. Well, admit the ſenſe of the Church be as you would have it, that the Sacrament was not inſtituted for a Converting Ordinance; what would you be at now?

Tit. At what I was before, *viz.* That you do not do marvellous well to ſubſcribe the Articles *ex animo* to be according to the Word of God, and then preach contrary to them. And, ſecondly, That this being granted, that the Sacrament was not inſtituted as a Converting Ordinance (to work Faith, but rather to confirm it) I cannot commend you for compelling all promiſcuouſly to receive it, only becauſe they are Sixteen years old, before you have any aſſurance or hope of their being converted, or brought to a lively Faith in Chriſt Jeſus; which the Article tells you is a very neceſſary Qualification in all Communicants, and that without it they hazard the eating to their own Condemnation.

Tim. I ſhall not proceed ſo ſtrictly according to that Canon for the future; for I ſee few of my Brethren do.

Tit. No, if all the Miniſters in the Church of *England* were inſpired with your zealous Spirit in this reſpect, the Preſentments at the Eccleſiaſtical Courts might for numbers vie with the late Petitioners to His Majeſty, and we will give you all the Addreſſers too into the bargain.

Tim. I believe you may; for doubtleſs they are a vaſt number.

Tit. Conſider but ſome Pariſhes in and about the City of *London*, in which there are ſo many thouſand at that age and upwards, that to take a perſonal and particular account of them, and draw up his Preſentment, would be work enough for the Miniſter from one *Eaſter* to another.

Tim. I think he would not have much time for his Study or Miniſterial Offices.

Tit. And I think he would have but little thanks for his pains, either from his Pariſhioners or Diocеſan; for ſuch Proceedings would gender Confuſion. And I think Viſiting the Sick, Catechiſing the Youth, and Informing the Ignorant, would be a better improving of Time, and a greater Service to our Church, than drawing up and making ſuch Preſentments. And when we muſt be doing, let us preſent the Debauched and Prophane, the Scandalous and notorious Offenders againſt the Moral Law of God, rather than the ignorant Offenders againſt the Law of Man.

Tim. Well, now you talk of improving Time, pray let us improve ours, and proceed; we have been long enough here already.

Tit. I would not weary, nor over-long detain you; for I know you ſit upon Thorns: therefore go on.

ART. 31.

Tim. *The Offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction for all the Sins of the whole World, both Original and Actual, and there is none other Satisfaction for Sin, but that alone. Wherefore the Sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have Remission of Pain or Guilt, were blasphemous Fables and dangerous Deceits.*

Tit. This Article destroys the very bulk and life of all the Romish Religion, namely, the Sacrifice of the Mass. 'Tis this that promotes the Adoring of the Creature, Purgatory, and Prayer for the Dead, and all those Papal Stratagems whereby his Holinesses Coffers are cramm'd, and the Pomp and Grandeur of his whole Body Ecclesiastick is supported and maintained. Take away this, and their Religion dwindles into nothing; the Priests and Jesuits might cobble Shoes in reality to get Bread, as they sometimes have done here and elsewhere to cover their intended Villanies: yea, the Pope himself would become as poor as his (pretended) Predecessor St. *Peter*. Well, this gainful and admired Device doth our Church rightly explode, as a *blasphemous Fable, and dangerous Deceit*.

Vid. Saul *and* Samuel, *p.* 22.

Tim. And doubtless such it is, and no better.

Tit. Then whatever Priest shall subscribe to this Article, and afterwards lift up his hands to this Romish *Babel*, (without great Repentance) is a damned Hypocrite.

Tim. And cursed beyond the Power of the Popes Absolution or Benediction.

Tit. I am glad to find you so firm in this, and hope you will prove so as to the next, which thwarts another Doctrine of the Romanists.

Tim. What is that?

Tit. Read it, and you will be satisfied.

ART. 32.

Tim. *Bishops, Priests, and Deacons, are not commanded by Gods Law, either to vow the Estate of Single life, or to abstain from Marriage: Therefore it is lawful for them, as for all other Christian Men, to marry at their own discretion, as they shall judge the same to serve better to Godliness.*

Tit. Now you perceive whereto the Article tends?

Tim. Yes, to reprehend the Doctrine of the Papists, which forbids Priests to marry.

Tit. And I am sure our Church is in the right here, having the Scripture on her side.

Tim. She hath so; but she doth not say that Priests by the Word of God are bound to marry, or bound not to marry; but they may or may not, as in prudence or discretion they shall think fit.

Tit. And as the same shall serve better to Godliness; pray put that in too.

Tim. Admit I do, yet I think 'tis as great prudence in Priests (and as conducive to Godliness, not to say more) to live unmarried, as married.

Tit. In good time: Then here you prefer the Prudence of the Church of *Rome* to this of our Church. You would have done well to have read this Article before you had subscribed it.

Tim. You will give me leave to speak my thoughts.

Tit. Most freely, good *Tim.* I know you are a single Person yet; but have you vowed perpetual Chastity (as the Papists call it)?

Tim. To speak truth, I have resolved it.

Tit. And

Tit. And if you do but believe as the Church of *Rome* believes in this Point too, no doubt but your Reſolution or Vow will marvellouſly *promote Godlineſs.*

Tim. How is that?

Tit. That nothing can break or violate that Vow but Marriage.

Tim. I don't underſtand your meaning.

Tit. The meaning is, a Prieſt having vowed Chaſtity, may if he will, and as oft as he will, frequent the publick Stews, or keep Concubines or Whores, yet be a very chaſt and honeſt Man. If a Prieſt keep an Whore at Board and at Bed, and uſe her conſtantly as if ſhe were his Wife, he is not therefore Irregular: but if he marry her, or an honeſter Woman, all the World cannot excuſe him; for though ſuch Whoredom never diſables a Prieſt, yet chaſte Marriage utterly ſpoils him. Now doth not this tend mightily to Godlineſs? Yea, they make Whoredom ſo ſmall a matter in a Religious Man, that they tell us; For a Monk or a Friar to lay aſide his Habit, is a Crime by which he incurs Excommunication; but if he lay aſide his Habit that he may commit Fornication the more expeditely, without the Incumbrances which his Monkiſh Weeds would give him in the Act, they declare him upon that account freed from Cenſure. And ſo common is this Vice among them, that *Caſſander* (a moderate Papiſt) ſaith, There is ſcarce an hundred amongſt all their Prieſts that abſtain from Women. Popiſh Cœlebacy therefore is a great promoter of Piety, is it not?

Tim. 'Tis but ſome few that are ſo wicked.

Tit. 'Tis a Leproſie that runs from Head to Foot in the Eccleſiaſtical Romiſh Body. The very Popes themſelves (as Holy and Infallible as they are) have generally had a Finger in the Pye; as it were eaſie to ſhew, if time would permit: but for brevity ſake, read but a few ancient Sentences written of ſome of them, and then give me your thoughts.——As that of Pope *Paul* the Second.

Anxia teſticulos Pauli *ne* Roma *requiras:*
Filia huic nata eſt, hæc docet eſſe marem.

Of Pope *Innocent* the Eighth.

Bis quatuor nocens genuit puellulos,
Totidem ſed & nocens genuit puellulas.
O Roma, *poſſis hunc merito dicere* Patrem.

Of Pope *Alexander* the Sixth.

Non ſpado Alexander *fuerat.* Lucretia *nempe*
Illius Conjux, nata, nuruſque fuit.

And of the Prieſts in general, one wittily writes.

Multi vos ſanctos, multi vos dicere Patres
Gaudent, & vobis nomina tanta placent:
Aſt ego vos ſanctos non poſſum dicere; Patres
Poſſum, cum natos vos genuiſſe ſciam.

What think you now of the Prudence of the Church of *Rome*, in forbidding Marriage, and allowing and practiſing Whoredom? Is it preferable to the

Wiſdom and Piety of our Church, which alloweth and encourageth Marriage in her Prieſts, to prevent Fornication and Uncleanneſs? And is the former a better means to Godlineſs and Chaſtity than the latter? Surely you will change your Opinion, though not your Condition; and believe a Prieſt confined by Lawful Matrimony, may be as good a Member of the Church as a Town-Bull.

Tim. Yet we do not read that many of the Apoſtles were married.

Tit. Nor that they made uſe of the Romiſh Remedy allowed to Prieſts unmarried.

Tim. God forbid any ſhould think ſo; they were holy Men.

Tit. And Men in perpetual Travels, to publiſh the Goſpel to all Nations, and under ſore and continual Perſecutions. But if not many, yet if any of them took upon them the holy and honourable Eſtate of Matrimony, that is ſufficient to juſtifie this Article of our Church, encouraging her Clergy to the ſame. But St. *Peter* himſelf was (ſaith our Church) a married Man: And how the Popes come to lay claim to more Prudence, Continency, and Holineſs, than was in their (pretended) Predeceſſor, I am to learn; ſteadfaſtly believing none of them ever had ſuch Meaſures of the Spirit of Purity and Infallibility as he was endowed with.—— And I do farther believe, that the licentious Practices of the Romiſh Prieſts and Jeſuits of this kind (ſuitable to their Principles) hath been a great means of promoting Debauchery to ſo high a degree amongſt us. For if a Prieſt may keep a Whore, why may not a Nobleman or a Gentleman do the like? Nay, ſome of our Lay-Hectors do not ſtick to aver, that it is more pleaſurable, more prudent, (and as lawful), to keep a Courtiſan than a Wife: And others that are married, have by theſe Doctrines of Demons been ſo perverted and drawn away to Licentiouſneſs, as to rob their Families, to maintain their Miſſes. And from whom do they learn ſuch Goſpel, but from *Rome* and her Agents with us? Yet we muſt believe theſe Men under an inviolable Vow of Chaſtity.

In the Exhortation after Marriage.

Tim. In troth I am of your mind; therefore I reſolve Cœlebacy no farther than I find it conſiſtent with true Chaſtity and Honeſty.

Tit. And while you can keep that Reſolution, I have nothing to ſay againſt it: For you may marry, or not marry, as your Prudence ſhall direct, and as it ſhall moſt promote an holy and godly Life, ſaith our Church, to whoſe Wiſdom in this I ſubſcribe.

Tim. So ſhall I; for I think ſhe is in the right.

Tit. 'Tis but newly come on you then; for but juſt now you thought ſhe was in the wrong, and the Church of *Rome* was in the right.

Tim. But I ſee my Errour.

Tit. 'Tis well; amend it too, and I am ſatisfied: but had you perſiſted in it, I would have read the next Article to you my ſelf, to let you ſee what Puniſhment you deſerved: But now you may proceed to it, as you have to them before.

ART. 33.

Tim. *That Perſon which by open denunciation of the Church is rightly cut off from the Unity of the Church, and Excommunicated, ought to be taken of the whole multitude of the Faithful as an Heathen and Publican, until he be openly reconciled by Penance, and received into the Church by a Judge that hath Authority thereunto.*

Tit.

Tit. Methinks I tremble at the very hearing of this word *Excommunication*. It carrying in it the moſt ſevere and utmoſt puniſhment, the viſible Church can inflict upon any Offender

Tim. What think you of ſuſpenſion *ab officio & beneficio*, or of depoſition?

Tit. I look upon them as great Puniſhments, and ſuch as the Church may and ought upon juſt occaſion, to inflict.-----But this,------Take him Goaler, nay take him Devil; all other are Fleabites to this.-----

Tim. As ſevere and ſharp as 'tis, I wiſh it were more in uſe than 'tis -----

Tit. Not too brisk with your Bulls, 'tis dangerous to play with edg tools. It hath been too common, to the great reproach and injury of our Church, when at the command of a paſſionate Commiſſary, the timorous Prieſt hath delivered over ſeveral to Satan, for not anſwering immediately to their names, though in Court at the ſame time. And the fault lying rather in the voice of the Apparitor than any obſtinacy in them.

Tim. A light Offence truly.

Tit. But an heavy Sentence, and not to be taken off neither, without paying their Fees, as if that were the matter chiefly deſigned.----

Tim. Had I been the Prieſt, I ſhould have pauſed a little, ere I had pronounced Sentence.

Tit. And any one elſe, who conſiders, to whom it belongs to Excommunicate, who are to be Excommunicated, for what cauſes, and the nature and end of Excommunication.----

Tit. Pray for my ſatisfaction, will you ſpeak a little to theſe particulars, for I am taken with them much?

Tim. I ſhall, and as briefly and fully as I can, *Ex ſubito*, ---- I ſay 'tis to be conſidered,

1. To whom it belongs to Excommunicate, and here I find the Commiſſion given to the Diſciples of Chriſt, *Matth.* 18.17. whom no lay Chancellour or Commiſſary can repreſent, nor any but ſuch as are in holy Orders, as Biſhops, Prieſts, *&c.* And as the Conſtitution of our Church is, I think Biſhops only (who are in chief Authority) can Excommunicate, and are the fitteſt Judges when and where that a Commiſſary's Sentence is to be paſſed. Though our Chancellours in our ordinary Courts take upon them to be Judges, and to direct and command the Prieſthood in this caſe. Which to allow, is neither better nor worſe, then to give the Government of our Church into Lay-hands-----a thing which we decry'd in the Presbyterians.

2. For thoſe that are liable to this Cenſure; they muſt be more than ordinary Criminals, this Cenſure is not to paſs upon common and trivial occaſions, that makes it contemptible. And I find there are three ſorts of men Excommunicable by Scripture rule. Firſt, Such as pervert the ſound Doctrine of Truth, as did *Hymeneus* and *Alexander*, 1 *Tim.* 1. 20. Secondly, Such as are defiled with notorious wickedneſs, as the inceſtuous Perſon at *Corinth*, 1 *Cor.* 5. 1, 5. Thirdly, Such as obſtinately perſiſt in their Crimes and Offences, after a double admonition (or treble rather) *privately by himſelf, after that before two or three, and if that fail, then openly before the Church, and if he will not hear the Church, then let him be to thee as an Heathen man, or a Publican*, Matth. 18.15,16,17. Where our Saviour plainly teacheth us, that as this muſt be the laſt remedy, ſo he would have his Diſciples (and thoſe that ſucceed them) proceed to it with all caution and care, endeavouring firſt by all other means to gain the Offender to Repentance. Would to God all our Excommunications were always for ſuch Cauſes, and proceeded with ſuch Cautions and Endeavours. It would render both the Sentence more formidable, and our Church more honourable.

Tim. I am fully of your mind, for I perceive 'tis a thing of weight.

Tit. 3. That is the next particular, the Sentence it ſelf. Excommunication carries no leſs in it than the Apoſtles, παραδοσις τω Σατανα 1 *Cor.* 5. 5. and 1 *Tim.* 1. 20. a delivering to Satan. Or it is a depriving the Offender of thoſe daily means, which Chriſtianity affords and ordinarily uſeth, to eject Satan and the power of his Kingdom out of the heart. Such are, 1. The Prayers of the Church. 2. The publick uſe of the Word and Doctrine of Chriſtianity (for he that is under *Cerem nec docet, nec discitur*, ſays the *Jews*) and in the antient Chriſtian Church, they that upon Repentance were received in again, were firſt amongſt the ἀκροωμενοι, hearers in the Porch. 3. The Sacrament of the Lords Supper. Now certainly ſuch a Sentence as this, which deprives a man of all the Ordinances of God, and delivers him over to the Devil, is not to be paſſed againſt a profeſſing Chriſtian out of pet and humor, upon light and trivial occaſions, but for juſt Cauſes, and with greateſt deliberation and conſideration, and for right Ends; not for revenge or filthy lucre, or barely to ſhew a Dominion and Power. But to keep the Church pure by cutting off corrupt Members; and to reclaim the obſtinate and impenitent by this means, when all other proves ineffectual. Thus you ſee Excommunication (though an heavy Cenſure) is a Goſpel Inſtitution, and is appointed for high and excellent ends, and is a proper *medium* to thoſe ends, where 'tis not abuſed. And I muſt

Hammonds Annot. on 1 Cor. 5.

needs say, 'tis better used in our Church at this time, then it was some Years past. Which I hope will make it more valuable than it hath been. Many men heretofore being so far from dreading it as a punishment, that they sought it as a priviledge, as it excluded them from our Church.------

Tim. You have given a full answer to my request, and great satisfaction to my mind in this matter, which I never before so well considered.

Tit. I am glad I can gratifie you in any thing. Procced, for it grows late.

Tim. I will.

ARTICLE. 34.

It is not necessary that Traditions and Ceremonies be in all places one, or utterly alike; for at all times they have been divers, and may be changed according to the diversity of Countreys, Times, and mens Manners, so that nothing be ordained against Gods Word. Whosoever through his private judgment, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common Authority, ought to be rebuked openly, (that others may fear to doe the like) as he that offendeth against the Common Order of the Church, and hurteth the Authority of the Magistrate, and wounded the consciences of the weak Brethren.

Every Particular or National Church, hath Authority to ordain, change, and abolish Ceremonies or Rites of the Church, ordained only by mans Authority, so that all things be done to edifying.

Tit. I need not ask your thoughts of this, having had your opinion of the 20th. Article, not much different from this. So that you may read the next.

ARTICLE. 35.

Tim. *The second Book of Homilies, the several Titles whereof we have joyned under this Article, doth contain a godly and wholsome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of* Edward *the 6th and therefore we judg them to be read in Churches by the Ministers, diligently and distinctly, that they may be understanded of the People.*

The Names of the Homilies.

1 Of the right use of the Church.
2 Against peril of Idolatry.
3 Of repairing and keeping clean of Churches.
4 Of good works, first of Fasting.
5 Against Gluttony and Drunkenness.
6 Against excess of Apparel.
7 Of Prayer.
8 Of the place and time of Prayer.
9 That Common Prayer and Sacraments ought to be ministred in a known Tongue,
10 Of the reverent estimation of Gods Word.
11 Of Alms-doing.
12 Of the Nativity of Christ.
13 Of the Passion of Christ.
14 Of the Resurrection of Christ.
15 Of the worthy receiving of the Sacrament of the Body and Bloud of Christ.
16 Of the Gifts of the holy Ghost.
17 For the Rogation days.
18 Of the state of Matrimony.
19 Of Repentance.
20 Against Idleness.
21 Against Rebellion.

Tit. These Homilies I suppose you are well acquainted with.

Tim. Truly no, I don't know that ever I saw them; I remember that some of our Rubricks sometimes appoint (if there be no Sermon) an Homily shall be read, but understand not what is meant by Homily.

Tit. It had not been amiss you had informed your understanding better, before you subscribed, because of the high Commendation the Article gives of them, which you consent to examine, by your subscription.

Tim.

Tim. Tree, the Article ſaith they *contain godly and wholſome Doctrine*, and do they not?

Tit. That queſtion comes a little too late from you, yet I anſwer, they do. The Books of Homilies are (I may call them Sermons) of Methodical Writings, compoſed on ſundry neceſſary Subjects (as you ſee here) by godly and ſober men, and were of good uſe (*in thoſe times*) ſaith the Article, being read diſtinctly to the People.

Tim. But why were they Compoſed?

Tit. For the benefit of the Clergy, few of whom were able to Preach (*in thoſe times*) or doe any more than Read.

Tim. How long ago was it, or in what times were they Compoſed?

Tit. The Article tells you, one Book was in *Edward* the 6ths time, the other about 1604.

Tim. But why are they in uſe ſtill, what are they better Sermons, than are uſually Preached in theſe times?

Tit. I think not, but far ſhort of what many of our Reverend and Learned Clergy Preach weekly. Therefore they are rarely enjoyned now, but with this *Proviſo*, if there be no Sermon. Whereby our Church ſaith no more than this, better an Homily than nothing. And I think our Governours in the Church ſhew their wiſdom in not requiring the conſtant uſe of them. For though (as 'tis ſaid here) they contain wholſome Doctrine, yet they are not ſo ſuitable in theſe times, as in thoſe wherein they were framed. Honeſt *B. Latimer*'s Sermons contain in them wholſome Doctrines; yet if one of them ſhould be read in our Churches, it would rather be matter of Ridicle than Edification to moſt of the Hearers.

Tim. It is very true, for moſt Perſons ſtand affected to their Sermons, as they do to their Garments, nothing will pleaſe them but the neweſt Faſhion------

Tit. And I can aſſure you that's no good humor, for Truth is the ſame in any dreſs, though I confeſs old Truths in a new dreſs, look ſomewhat better than new Truths in an old one.----- But I admire you never ſaw the Homilies, ſince the Canon requires every Pariſh ſhould have them.

Tim. There you have them?

Tit. Yes, I cauſed my Church-Wardens to buy them, and have diligently peruſed them, and my advice is, you doe the ſame: they are worth your reading, if it be but for this reaſon, becauſe you have approved them by ſubſcription to this Article-----

Tim. As you ſay, upon that conſideration, I may doe it, when I can light on them, but I ſhall not be at the coſt to purchaſe them my ſelf------

Tit. As you pleaſe for that, but I hope you will read the next Article, which will be no charge to you.------

Tim. I will.

ARTICLE. 36.

The Book of Conſecration of Archbiſhops and Biſhops, and Ordering of Prieſts and Deacons, lately ſet forth in the time of Edward *the 6th, and confirmed in the ſame time by Authority of Parliament, doth contain all things neceſſary to ſuch Conſecration and Ordering: neither hath it any thing that of it ſelf is ſuperſtitious and ungodly. And therefore whoſoever are Conſecrated or Ordered according to the Rites of that Book, ſince the ſecond Year of the aforenamed King* Edward, *unto this time, or hereafter ſhall be Conſecrated or Ordered according to the ſame Rites, we decree all ſuch to be rightly, orderly, and lawfully Conſecrated and Ordered.*

Tit. This Article you and I, and every Miniſter of the Church muſt heartily own, elſe he muſt diſallow of his own Orders. Therefore we need ſpend no time here; nor much about what follows.

ARTICLE. 37.

The Queens Majeſty hath the chief Power in this Realm of England, *and other her Dominions, unto whom the chief Government of all Eſtates of this Realm, whether they be Eccleſiaſtical or Civil, in all Cauſes doth appertain, and is not, nor ought to be ſubject to any Forreign Juriſdiction.*

Where we attribute to the Queens Majeſty the chief Government, by which Titles we underſtand the minds of ſome ſlanderous folks to be offended: we give not to our Princes the miniſtring either of Gods Word, or of the Sacraments, the which thing the Injunctions alſo lately ſet forth by Elizabeth *our Queen do moſt plainly teſtifie: but that onely Prerogative which we ſee to have been given always to all godly Princes in holy Scriptures by God himſelf, that is, that they ſhould rule all Eſtates and Degrees committed to their charge by God, whether they be Eccleſiaſtical or Temporal, and reſtrain with the Civil Sword the ſtubborn and evil doers.*

The Biſhop of Rome *hath no Juriſdiction in this Realm of* England.

The Laws of the Realm may punish Christian men with death for heinous and grievous Offences.

It is lawful for Christian men, at the Commandment of the Magistrate, to wear weapons, and serve in the Wars.

Tit. No man can refuse to subscribe this Article, that hath taken the Oath of Allegiance and Supremacy, as I know you have.

Tim. Yet (if I mistake not) this is one of the three Articles, the Dissenters would expunge from the thirty nine, and I wonder for what cause?

Tit. Because it makes the King Supream in and over all persons and things Ecclesiastical, as well as Civil, which most of Dissenters thought was no better than to make him a Pope. Yet some of them I think have better considered it since, for they have lately taken the Oath of Supremacy; and I know not (if understood aright) how any man can refuse it, that is not a Papist.

Tim. Then this Article may stand now as it is?

Tit. Yes, and with approbation too, no doubt: for swearing is every whit as bad as subscribing, and he that will doe the one, cannot reasonably refuse the other.------

Tim. But do they swear, as we subscribe, *ex animo*?

Tit. Who can say that? I hope they do; being great pretenders to Conscience and sincerity. But their Practice will be the best indication of this, which (I would gladly believe) will prove answerable to their Oath and Obligation by it.------

Tim. I wish interest and designs be not at the bottom; I suspect them really.-----

Tit. 'Tis time and Patience must give you satisfaction, whether 'tis so or not, and that's all the answer can be given at present.------

Tim. You say well, and for this reason I shall watch their water. And if they don't act, and walk according to the Ecclesiastical Laws, to which they have now obliged and subjected themselves, they shall hear of it on both ears.

Tit. And I think it is not amiss to remind you, that you walk and act according to your Oaths and Obligations, least your reprehensions of them be returned with ------the Devil rebukes Sin.

Tim. I hope I shall give them no cause for such Repartees, having now a better understanding of things than I had. And my knowledg being bettered, I trust my practice shall be answerable.

Tit. Well resolved, 'tis the best way (saith the Apostle) *by well doing, to put to silence ignorant and foolish men.*

Tim. In troth, more Knaves than Fools, I doubt.

Tit. Judge Charitably (*Tim.*) and as becomes a Christian, think the best, till you see just ground to alter your opinion. And let the consideration of your own infirmities, make you bear the more with your Brethrens.

Tim. Nay, for Love and Charity, I believe there is not much lost between them; for mine would serve me to see them subdued, and theirs to see the Church destroyed.

Tit. I perceive by your eyes, your Choler begins to rise in your Stomach, and therefore we must leave this and proceed to the next Article, and so to a close in a few words.

Tim. Why, have we so near done?

Tit. Yes, there is but two more, and they not long neither.

Tim. I am glad of it, for I am almost weary.

Tit. But I hope you don't repent of your pains?

Tim. No, no, I'le proceed.

ARTICLE. 38.

The Riches and Goods of Christians are not common, as touching the Right, Title, and Possession of the same, as certain Anabaptists do falsly boast. Notwithstanding, every man ought of such things as he possesseth, liberally to give Alms to the poor, according to his ability.

Tit. You are no Leveller, are you *Tim*?

Tim. No.

Tit. Nor do you believe and hold that Dominion and Right, as to Worldly Riches and Possessions is founded in Grace?

Tim. No more than I do a World in the Moon, or that *Dr. O.* hath a right to the Arch-Bishoprick of *Canterbury*.

Tit. But you believe and teach, That all Christians ought to be Charitable and Rich in good Works, and I hope you are so your self?

Tim

Tim. Yes, I ſo teach, and ſo do according to my ability: for I am not ignorant of the Divine Commands to this Duty, the many gracious promiſes made to thoſe that doe it, and ſevere threatnings breathed forth againſt thoſe that neglect it.----

Tit. Then I perceive you are ſound as to this Article. Read the laſt.

ARTICLE. 39.

Tim. *As we confeſs vain and raſh Swearing is forbidden Chriſtian men by our Lord Jeſus Chriſt and* James *his Apoſtle: So we judg that Chriſtian Religion doth not prohibit, but that a man may Swear when the Magiſtrate requireth, in a Cauſe of Faith and Charity, ſo it be done according to the Prophets Teaching, in Juſtice, Judgment, and Truth.*

Tit. The ſumme of this laſt *Article* is this: That vain and raſh Oaths are unchriſtian, and forbidden by the Goſpel. And that a lawful Oath (by the ſame word) may be given and taken in Juſtice, Judgment and Truth. Or when we are lawfully called to it by a lawful Magiſtrate. Now touching the former, ſome are too forward, and as to the latter, ſome too backward. And all that I ſhall ſay here (having ſpoken ſomewhat to you of this nature already) is this, I heartily wiſh, that as ſome Diſſenters from our Church may juſtly be charged for Swearing too little; ſo that they could not as juſtly charge many of our Church with Swearing too much.-------

Tim. I wiſh ſo too, the Lord grant it.

Tit. Sure I am that becauſe of Oaths, ſuch as this Article forbids, &c. our Land mourns, I pray God therefore, that all Chriſtians (Miniſters eſpecially) may learn of the Prophet *David*, to ſet a watch upon the door of their Lips, that they may not (in this kind above all) at any time offend with their Tongues.

Tim. Amen.

Tit. Now you have heard this ſhort account of the Articles of our Church, which you have ſubſcribed, give me your ſerious thoughts of them.-----

Tim. In brief, and ſincerely (as I ſubſcribed them) I am convinced they are ſound and good. That thoſe Miniſters who deviate from them, in Doctrine or Practice (as I and many more have done. God forgive both me and them) are greatly to blame, and juſtly deſerve to be cenſur'd for it, by the Governours of our Church. And that ſuch as hold them firm and inviolable, Preaching and Living according to them, are not only (in regard of their ſubſcription) the moſt Conſcientious Perſon, but muſt needs be alſo the Trueſt Friends to our Church, and ſtrongeſt Foes to *Rome*, and all other our Churches Enemies.

Tit. God be thanked for this Conviction, and while you are in this good mind (with my Prayers to God that you may continue ſo) I bid you Farewel.----

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A Friendly and Cordial Exercitation to my Brethren in the Miniſtry. Whoſe Lives are unbecoming their Function.

Reverend Brethren,

I Call God and his Holy Angels to Witneſs, I have had many ſad and ſerious thoughts, for the Miſery and Deſtractions of our Church. And can truly ſay, the former diſcourſe is the effect and reſult of ſuch thinking; and how would my heart rejoyce, and my ſadneſs be turned into ſinging, might I conduce any thing, by what I Preach or Write to her Settlement and Union? But who can hope this, till all her Sons ſhall ſpeak and do the ſame things; Preaching according to her Articles, and acting and living anſwerable to her Preſcriptions, which are Sober, Righteous, and Godly? Nothing gives a greater blow, and bane to Religion, than the diſcords, and looſe lives of her Profeſſors, and much more of her Miniſters. If Pride and Covetouſneſs, if Envy and Malice, if Slander and Cenſoriouſneſs, if Diviſion and Uncharitableneſs, if Debauchery and

Looſneſs, look ill (and are of ill Conſequence) in other men, much more in Miniſters. We are not called *the Salt of the Earth*, to corrupt others; *Lights, to walk in Darkneſs*; *Stewards, to be Unfaithful*, and *Angels*, to live *like Devils*. We cannot Sin at ſo eaſy a rate as other men, for as our evil examples do more hurt than others, ſo our doom will be more dreadful, when we come to give up our account to our Lord Jeſus, the Biſhop of our Souls, and of the Souls committed to our truſt, whom he hath redeemed by his Precious Bloud. It is noted among King *Alphonſus* ſayings, that a great man cannot commit a ſmall Sin. I may ſay much more that a learned man and a Teacher of others cannot commit a ſmall Sin, or at leaſt, that Sin is great in him, which is ſmaller in another. For we Sin againſt more knowledg, and againſt more light and means of knowledg; there muſt needs therefore be more wilfulneſs in our Sins: If we Sin, 'tis becauſe we will Sin. Yea our Sins muſt needs have more Hypocriſy in them, than other men's, by how much the more we have ſpoke againſt them. O what an hainous thing is it in us, to ſtudy how to diſgrace Sin to the utmoſt, by ſetting forth the Author, Nature, and danger of Sin, thereby to make it as frightful and odious to our People as we can; and when we have done to live in it, and *ſecretly* cheriſh that, which we *openly* diſgrace? To cry it down in others and keep it up in our ſelves, in our own Hearts and Lives? To call it publickly all to naught (beaſtly Drunkenneſs, helliſh Swearing, damned Covetouſneſs, Body and Soul deſtroying Whoredom, *&c.*) and yet make it our Bedfellow and Companion; what vile Hypocriſy is this? is not this to bind heavy Burthens for others, and not to touch them our ſelves with a finger? what can you ſay to this in the day of Judgment? Did you think ill of Sin, as you ſpake, or did you not? If you did not, why did you diſſemble? if you did, why would you keep and commit it? if Sin be evil, why do you live in it? if it be not, why do you diſſwade men from it? if it be really dangerous, how dare you venture on it? if it be not, why do you tell men ſo? if Gods threatnings be true, why do ye not fear them? if they be falſe, why do you trouble Men needleſly with them, and put them into ſuch frights without cauſe? *Do you know the Judgment of God, that they that commit ſuch things are worthy of Death, and will you do them?* O my Brethren yet let not any of us, who bear the Name of Chriſts Ambaſſadors, bear the Badge of a miſerable diſſembling Phariſee, *They ſay, but do not.*

Our Sins have more perfidiouſneſs in them than other Mens. We have more engaged our ſelves againſt Sin. Beſides all our common Engagements, as Chriſtians, we have many more as Miniſters. How oft, and how earneſtly (for God's ſake, Religions ſake, and their own Souls ſake) have we called others from it, how oft have we declared the Terrors of the Lord againſt it? All theſe did imply that we renounced it our ſelves. Every Sermon, that we preach againſt it, every private Exhortation and Admonition, every Confeſſion of it in the Congregation, is a renewed engagement upon us to forſake it. Every Child that we Baptize and receive into Covenant with Chriſt, every Adminiſtration of the Holy Supper of our Lord, wherein we call upon Men to repent and forſake Sin, to renew their Covenant with God, and lead a new Life, according to his Word, doth import our own renouncing of Sin, the World, and the Devil, and our Engagement to Chriſt, and Obligation to live according to his Goſpel. And ſhall we entertain and encourage Sin in our Lives, againſt all theſe Profeſſions and Teſtimonies of our own. O what Treachery and Perfidiouſneſs is this! to make ſuch a ſtir againſt Sin in the Pulpit, and yet to give it Countenance by our Practice? O 'tis this promotes Atheiſm and Debauchery, 'tis this that caſts Contempt upon our Church, reflects great Diſhonour upon God, and obſtructs the Power and Prevalency of the Goſpel. Methinks if we are ſincere Chriſtians (to whom the Glory of God is dearer than their Lives) it muſt needs wound us to the Heart, to hear the Name and Truth of God reproached for our ſakes. To ſee Men point to any of us and ſay, There goes a covetous Prieſt, a ſcandalous Preacher, an open Tipler, a frequent Swearer, and ſecret Whoremonger. Theſe are they that preach for Strictneſs and Holineſs, that condemn us by their Sermons, and themſelves by their Converſations. Brethren bear with me for my Plainneſs and Zeal. 'Tis good (ſaith the Apoſtle) to be zealous in a good thing. My Zeal for the Cauſe of God and Religion (which lyes bleeding amongſt us) conſtrains me.

Whoſe Heart can endure to hear Men caſt the Dung of our Iniquities in the Face of the Holy Ghoſt, in the Face of the Goſpel which we Preach, and in the Face of all that deſire to fear the Lord. For if one of us, a Leader of a Flock, be but once (tho he continue not in it) enſnared in a ſcandalous Crime, all the pious Miniſters, and other Godly Chriſtians round about him, ſuffer by it. For the Wicked and Ungodly (and all

our

our Enemies) cry out, they are all alike: Their being nothing more common with evil Men, than for the Faults and Crimes of one Profeſſor (eſpecially if a Miniſter) to reproach the whole Party. ------ O take heed therefore Brethren, in the Name of God, of every Word you ſpeak, of every Step you tread, of every Action you do: For you bear the Ark of the Lord, you are entruſted with his Honour, and dare you let it fall and trample it in the Dirt? If you do, God can find out ways enough to wipe off all that can be caſt upon him: but you will not ſo eaſily remove the Shame and Sorrow, you hereby bring upon your ſelves. Remember therefore that ſtanding Decree of Heaven, *Them that honour me, I will honour, and they that deſpiſe me, ſhall be lightly eſteemed*, ſaith the Lord. And know thus much, that all our Preaching and Perſuation of others, will prove but dreaming and trifling Hipocreſy, till we be throughly wrought upon to live according to the Word our ſelves. For he that hath not ſo ſtrong a Belief of the Word of God, and the Life to come, as will take off his own Heart from the Vanity of this World, and ſet it upon a reſolved Diligence for Salvation, it cannot be expected that he would be faithful in ſeeking the Salvation of other Men. Surely he that dares damn himſelf, dares let others alone in the way to Damnation. He that will ſet go his hopes of Heaven, rather than leave his worldly and ſenſual Delights, I think will hardly leave theſe for the good and ſaving of others. In reaſon we may conceive, he will have little pity on others, that is willfully cruelly to himſelf; and that he is not to be truſted with other Mens Souls, that is unfaithful to his own, and will ſell it to the Devil for the ſhort Pleaſures of Sin. I beſeech you therefore Brethren, as you tender the welfare of your own Souls, and the Souls of others, as you would have the Church of God flouriſh, the Kingdom of Satan leſſened, and the Goſpel of our ever bleſſed Lord run and be glorified in the Converſion of Sinners, and in the Lives and Converſations of his Saints; take heed to your ways, and become exemplary in your Lives, *that others, ſeeing your good Works, may glorify our Father which is in Heaven.*

Nor would I put you only to an outward, ſober and civil Converſation, but alſo (as the means to it) to look after an inward Renovation. We, as well as other Men, have vitious and corrupt Natures, which muſt be ſanctified and renewed, or we can never be ſaved: Prove your ſelves therefore whether you be in the Faith, in Chriſt by a through Sanctification and ſerious Repentance, or not. Take heed you be not void of thoſe Graces of God's Spirits, which you offer to others and excite others to pray for and endeavour after. That you preach not the Word of Converſion to others, and your ſelves being yet unconverted, ſhould prove Caſtaways. And know that a Goſpel Converſion, or work of true Grace, implys not only ſober and righteous Actions, but ſanctified and renewed Affections: not only blameleſs Lives, but clean and pure Hearts; and you ſhall be able to judg of the one by the other. For if the inner Man be renewed, the outward Man will be reformed; where the Heart is truly ſanctified by God's Spirit, there the Life will be conformable to God's Law. ----- And being ſatisfied about our own Spiritual State, that it is ſafe and good, let us in our reſpective places vigorouſly endeavour the Renovation and Converſion of others, ſtudying and by all means ſtriving to fit our ſelves for ſo great a work, as theſe that are ſenſible of the difficulty of it. O what Qualifications are neceſſary for us, who have ſuch a Charge upon us, as we have! He muſt not be a Babe in Knowledg, that will teach Men all thoſe myſterious things, that are neceſſary to be known in order to Salvation. How many Difficulties in Divinity to be opened? How many obſcure Texts of Scripture to be expounded? How many Duties to be done, wherein our ſelves or others may miſcarry, if in the Manner, End, Circumſtances and Matter they be not well informed? How many Sins to be avoided, which without underſtanding and foreſight cannot be done? What a number of Satan's Wiles, of his ſly and ſubtile Temptations, muſt we open to our Peoples Eyes, that they may eſcape them? How many weighty and yet intricate Caſes of Conſcience muſt we dayly reſolve? And can ſuch work, and ſo much work be done without Knowledg and other due Qualifications? O what ſtrong holds have we to batter, and how many of them, what ſubtile, diligent, and obſtinate reſiſtance, muſt we expect at every Heart we deal with? Prejudice hath block'd up our way, we can ſcarce procure a patient hearing, but many think ill of what we ſay, while we are ſpeaking. We cannot make a Breach in their groundleſs Hopes and carnal Peace, but Men have twenty Shifts and ſeeming Reaſons to make it up again; and as many Enemies, that are ſeeming Friends, ready to help them. We Diſpute not with them upon equal Terms; but have

have Children to deal with that cannot understand, as we have distracted Men (in Spirituals) to reason with, that will bawl us down with rogueing Nonsence: we have Atheistical Persons to encounter, that deny Principles; wilful and unreasonable People, that when they are silenced are never the more convinced, and when they can give no Reason, will give you their Resolutions. *I will not believe you, nor all the Preachers in the World in this, nor change my Mind, nor alter my Course, say what you will.* Like the Man *Salvian* had to deal with, that being resolved to devour a poor Man's Estate, and being entreated by *Salvian* to forbear, told him, he could not grant his Request, for he had made a Vow to take it; so that the Preacher, *& ita religiosissimi sceleris ratione*, was fain to depart. Now when I consider all this (and much more incumbent upon us Ministers, which is no Burden for a Childs Back) I cannot but break out with the Holy Apostle and say, *What manner of Persons ought we to be, in all Holy Conversation and Godliness?* Lord! What manner of Persons ought we to be in all holy Resolutions and Endevours, for our great indispensable and weighty work? Let us therefore with Seriousness and holy Resolutions, separate our selves from the World, and devote our selves with our Might to God and the good of Souls, labouring both by our soundness of Doctrine and holiness of Living, to add unto the Flock of Christ, the Church of God, such as shall be saved. *And to approve our selves in the sight of all Men, to be the Lights of the World, the Ambassadors of Christ, a Chosen Generation and a Royal Priesthood, shewing forth the Practices and Vertues of him, who hath called us out of Darkness into his marvelous Light.* Which that we may all do, I conclude with that excellent Prayer of our Church, pertinent to this Exhortation.

Lib. 4. de Gubernat. p. 133.

That it may please thee, O Lord, to illuminate all Bishops, Priests and Deacons, with true knowledg and understanding of thy Word, and that both by their Preaching and Living they may set it forth, and shew it accordingly. ----- And let every one that wisheth well to *Zion*, say, *Amen.*

ERRATA.

PAge 4. line 16. for *sin*, read *some*. P. 5. l. 46. f. *there is*, r. *therein is*. P. 7. in the Margent dele *Pompa*. P. 10. l. 33. f. *are*, r. *is*. P. 10. l. 44. f. *tongues*, r. *thanks*. P. 13. l. 30. r. *the sin of Nature*. P. 17. l. 19. f. *this*, r. *their*. P. 22. l. 58. f. *the men*, r. *these men*. P. 24. l. 4. f. *new*, r. *now*. P. 35. l. 26. dele *a Commissaries*. P. 35. l. 42. f. *proceeded*, r. *preceded*. P. 36. l. last, f. *examine*, r. *ex animo*. P. 37. l. 27. f. *there*, r. *then*. P. 38. l. 39. f. *left between them*, r. *between us*.

FINIS.

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